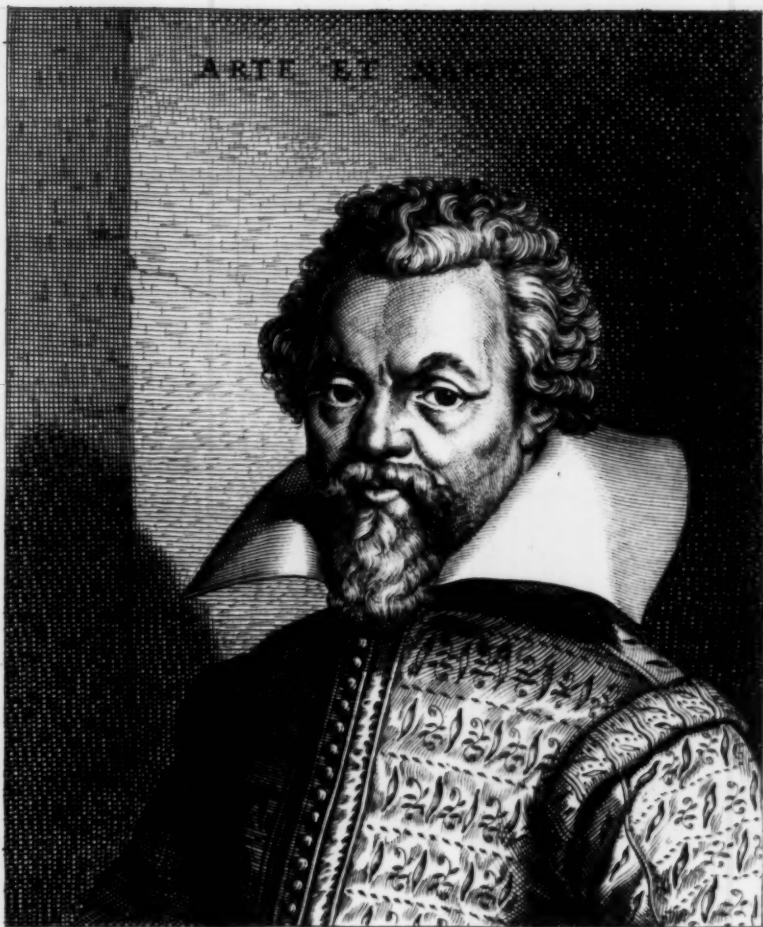




PHILIPS VAN MORNAY, HEER VAN PLESSIS.

Wat beeldt aenschouwt men in de print van dit papier!
 Den Christen Ridder, die met pen en blank rapier
 'T gewapend' Pausdom tartte en in den schilde dorst vaeren.
 Syn wakkre geest vertoont sich noch in duisend blaeren.
 Sy leefde in Frankryk, maer sy vloeg oock over zee,
 En riep in Hollandt: Smoor de troest, herfiel de vree.
G. Brandt.



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G. Brandt.

A DISCOVRSE OF THE CONFERENCE HOLDEN BEFORE THE

French King at Fontaine-belleau, betweene
*the L. Bishop of Eureux, and Monsieur du Plessis L. of
Mornay, the 4. of May 1600. Concerning certaine preten-
ded corruptions of Authors, cited by the said Monsieur
du Plessis in his booke against the Masse.*

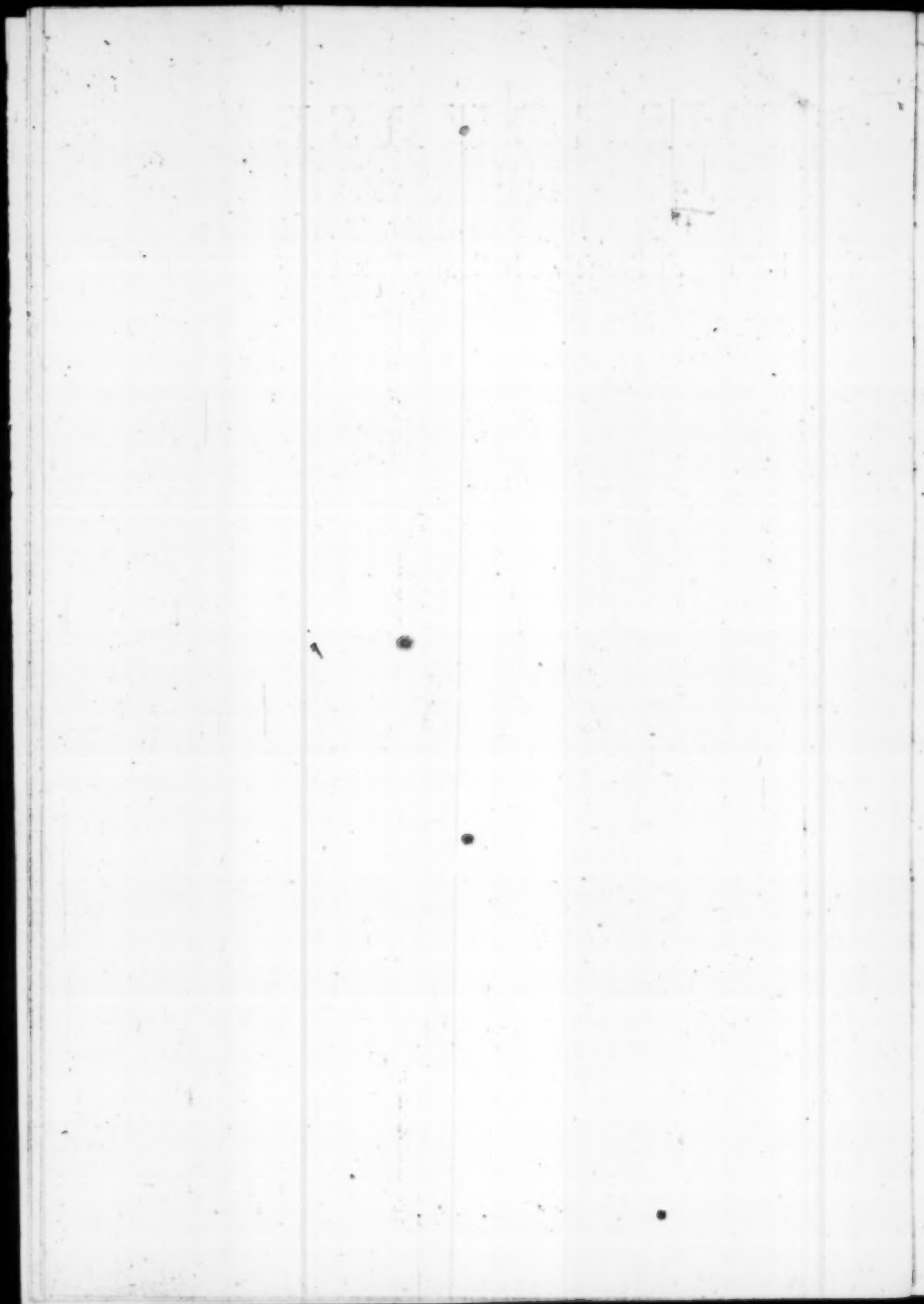
Truly translated out of the French by a second Copie, cor-
recting some mistakings in the former English: and
now by authoritie perused.



LONDON,
Printed by Richard Field.
1601.



4^o. 7. 106. Th.





A TRVE DISCOVRSE OF THE CONFERENCE HOL

DEN AT FONTAINE-BELLEAV:

THE. 4. OF MAY. 1600.



Orasmuch as my Lord the Bishop of *Eu-
renx* perswades himself that on the ruine
of my Lord of *Plessis* booke which he
wrote of the *Eucharist*, dependeth the
ruine and disgrace of the doctrine which
is taught in the reformed Churches tho-
roughout the kingdomes of *France*,
Alemaigne, *England*, *Scotland*, *Denmark*,
Suethe-land, *Polonia*, &c. maintaining it

by his writings, as it appeareth by his answer vnto a particular
writing which was sent vnto him from my Lord of *Plesse*, as if
[all] the Ministers of all these kingdomes, had at this last conflict
layd all their heads vpon one mans bodie, to be cut off by this
new *Hercules* returned from hell: who hauing onely defloured
certaine places of his booke, proclaimes a victorie alreadie, and
causeth a *Te-Deum* to be sung for ioy in all places: For these &
the like reasons I suppose no man can iustly blame vs, if in this
booke & by these writings we oppose truth against falshood and
vnto truth, which haue bin published vnto the view of all men, being
bound so to do by a double band, as well of dutie which to God
we owe, as instruction, which to his people we ought to per-
forme with all possible diligence.

The true report then of the whole matter is this: After my
Lord of *Plessis* booke concerning the institution of the holy *Eu-
charist* was come abroade into mens hands to be read of them,
they found no way so expedient to hinder the course and sale of
the same, as to giue it out by word of mouth and in writing too,

that all the places which were alleaged by him as well out of the holic Scripture, as out of the fathers, were falsified: whereby they gaue vs thus much to vnderstand by vsing such meanes, that if they should happē to be iustified, that the doctrine (which he wēt about to proue by them) would remaine cleare, certaine and inuincible.

Notwithstanding this slanderous report my L. of *Plesse* behaued himself very patiently and quietly, partly endeuoring him selfe with all (possible) diligence to root this sinister opinion out of mens mindes by his answers, partly hoping (that in proces of time) these sinister and vntrue reports would yeeld & giue place vnto the truth, although as he acknowledged, they were come vnto the kings eares, and had almost sunke deepe into his beleefe. Wherefore being mooued with iust grieffe, he desired that the truth might be knowen, & the matter cleared. And because they went about to diuert certaine Gentlemē of the profession of the Religion, vnder colour & vpon pretence of his false dealing, here-upon he tooke occasion to write vnto my L. Bishop of *Eureux* a priuate letter, wherein he desired him to ioyne with him in a most humble request vnto his Maiestie, to appoint certaine *Commissioners*, before whom the whole booke might be examined from one end to another. In this writing my L. of *Plesse*, directed him selfe by name against the afore named Bishop, for that he was the principall author & worker of this euill impression in mens heads, not forbearing in his ordinary letters vnto his friends, to preiudice my L. of *Plesse*, and furthermore causing it to be bruted abroad by certaine *Suffragans* vnder him from house to house, and as it were from doore to doore.

My Lord of *Plesse* promised in his letter, that immediately as soone as the Bishop should receiue his priuate script, which he sent vnto him by his brothers direction, he would not faile without any further stirre to meete him at *Paris*: where by consent of both parties, his Maiestie should take such a course by aduise of his Counsell, as should be thought fittest for him to make his report. And so by this meanes the whole matter being managed with this silence and discretion, his Maiestie should be no farther interested in the matter, but to the finding out of the truth. For doubtlesse it would be a studie well worthie of so great a king,
and

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and the title which he beareth, to know the honest and faithfull or dishonest dealings of an auncient seruant of his, being accused vnto him of falshood. A crime alwayes for good cause to be esteemed great of it selfe, but now farre greater, the hainousnesse thereof being redoubled by the subiect, it being in a matter of conscience and Diuinitie.

On the other side, my L. Bishop he tooke a cleane contrarie course, for after the receit of this priuate and modest writing, he caused a publick and insolent writing to be printed at home in his house, and published it afterwards at *Paris*: whereby it came to passe, that of this particular difference there arose a publique quarrell, and from two persons it came to two parties: the whole Catholicke Roman Church assembled together about the matter, the king interestted as much as might be in the cause, and chiefly made not to like so well of that course of examining the booke which my L. of *Plesse* had layd downe and proposed vnto them: whereby declaring sufficiently the weakenesse of his cause, and the vnkenesse that was, that he should be able to hold out any longer if this course did hold, he charged the sayd booke with falshood: his reason was, because by this policie he drew vnto himselfe, the qualitie (and person) of the plaintif, & thus offered and yeilded himselfe, to shew in presence of his Maiestie 500. enormous falsities & vntruthes, truly counted and without *Hyperbole* related, such (sayd he) as might be easily knowen by sight and opening of the bookes, without any farther disputation or iudgement about the sence and meaning of them. And notwithstanding all this, after all he would make it appeare evidently that there was not so much as one place in the whole booke, which was not either falsely, impertinently, or vnprofitable alleaged. These were the verie wordes, which I would desire the reader diligently to obserue, whereby he endeouored to draw the whole booke generally into hatred and dislike of men.

This writing notwithstanding all this was answered by my L. of *Plesse* with great modestie, as well in respect of the kings Maiestie, as also in regard of his owne naturall humble disposition, calling backe the whole controuersie againe (as much as in him lay) from a publique cause to a particular case, to be disputed betweene the Bishop and him, from the parties pretended by him

too, to their owne priuate persons. In so much that this modestie and simplicitie of his, in answering the Bishop after this sort, was by diuerse men not so well liked of : In fine vnderstanding that the said Lord Bishop had sent a copie of the letter which he had already published, and written besides concerning that subiect vnto his Maiestie (as partially as he could for his owne aduantage) he was aduised in like manner , to write vnto him with a most humble request , to suffer him to come to the iustification & verification of his booke, by a Commission to be granted out vnto such indifferent and meet persons, as should haue charge to examine the whole booke frō the beginning to the ending, protesting that he neuer had any other intent, thē to labour the hearts of his subiects, for to make them fit to receiue the seeds of a godly reformation in his time.

Hereupon our Messieurs the *Sorbonists*, were not a little thing mooued, apprehending a serious examination of this booke , and finding in their owne consciences, that the matter could not but turne vnto their great damage and disadvantage , they deputed some amongst them, to be sent vnto the *Popes Nuncio* (to consult about this matter) who together with them , apprehending this inconueniēce which might ensue, made his repaire eftsloones vnto the king, to report the case vnto his Maiestie , desiring him that there might be no farther proceeding , shewing him the inconuenience if he did, and what was like to follow : adding continually hereunto most earnest and instant complaints , as well against the author as against the booke . But afterwards full assurance being giuen him , that the matter should be handled and carried so cunningly , to such great aduantage of the Church of Rome , so that the *Popes* holynesse should not but receiue great contentment thereby. Vpon these words, and namely these, that the heretickes should haue the worst , the *Nuncio* remained for that time verie well contented , being before somewhat troubled about the matter. And this much be spoken for the better vnderstanding of this historie ensuing.

Some few dayes after, my Lord Bishop of *Enreux* arriued at the Court, where he was receiued by his Maiestie, with an extraordinary fauour and good liking , being neuer almost from the kings care, buzzing into the same all such pollicies and deuises as he

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he could readily thinke vpon, for the better bringing of this bus-
nesse vnto his wished end . On the contrarie side, if my of *Plesse*
presented himselfe before the king, either his Maiestie spake not
vnto him at all, or else so coldly, that it appeared vnto him plain-
ly enough, that he tooke no great pleasure in hearing of him
spake againe. In the meane time notwithstanding the meanes
of setting forward this pretended conference were resolu'd vp-
on, with the place of meeting, and it seemed good vnto his Ma-
iestie to appoint the place at *Fontaine-belleau*, according as the
leasure of his diet would permit him to continue there.

My Lord of *Enrenx* being arriued at *Fontaine-belleau* the 27.
of Aprill, and my Lord of *Plesse* the 28. about noone, without
commandement or sending for, and yet neuerthelesse for com-
ming but one day too late, the Bishop of *Enrenx* wold presently
haue entred an act of his appearance. Now must you vnderstand
that the Commissioners vnder-named were sent for the day as-
signed for the conference, and all this without his priuitie, for he
knew not so much as a word thereof, and yet he presented him
selfe once a day, euen before the king himselfe, but neither the
king spake vnto him about this matter, nor any man else from his
Maiestie.

This manner of proceeding, with the former so farre differing
from the kings ordinarie [favor & custome] caused him to thinke
vpon the matter more seriously, and to beg most humbly of the
king, that he would be pleased to but heare him speake, which
was granted him the Sonday after, being the last of Aprill after
some few delayes.

His speech tended vnto this effect, to let his Maiestie vnder-
stand what a griefe it was vnto his conscience, how neerely it pier-
ced vnto the very hart of him, as soone as he knew that he did a-
ny manner of wayes yeeld credit vnto them which accused him
of his fidelitie & faithfulnessse, and that in matters of so great con-
sequence as those were, as being matter of Religion; that the iust
griefe which he had conceiued of these matters, vrged him to
seeke and couet the meanes how to make the truth knownen vn-
to his Maiestie, which would most easily be effected, if that were
it which his Maiestie so greatly longed for to knowe. For
matters standing in the same termes as before when they first en-

tered into these actions, there could be no difficultie at all, being done with silence, and guided with discretion, so that his Maiestie should haue no farther trouble, but to iudge betweene his honest & vpright dealings, and his aduersaries sinister & false accusation. But the truth is, the Bishop hath vsed such policie in contriuing of his matters, that it is noysed about the whole Realme, and tidings thereof brought vnto the *Popes Nuncio*, yea euen to the *Pope* himselfe, so that he perceiued well enough whereunto all this tended, to perswade the king that it stood him vpon, to see the matter brought vnto a good issue, & to vse what meanes soeuer to satisfie the *Popes* holynesse, and aduantage the Church of Rome. Thus by a consequent it was his ill hap and misfortune, to haue his iudge interest in the cause, and the king his Lord and maister for to be a partie. Now if it were but a matter that did concerne his life, or which is more, his honour, he would not delay to lay them both at his feete, humbly prostrating them vnto his seruice, but finding himselfe in conscience bound vnto the defence and maintenance of the truth, in things highly concerning Gods seruice and worship, he most humbly besought his Maiestie, to pardon him for seeking all iust and lawfull meanes to defend and maintaine it. And thereof his Maiestie had giuen him sufficient information, by the answers which from time to time he made, that the nature of these affaires did bind him to be a partie therein.

To conclude, the meanes which my Lord of *Plesse* expounded vnto his Maiestie at that time were as followeth.

First, according to his first motion which he made vnto the Bishop of *Emrenx*: that it would please his Maiestie to take such order with the Commissioners, that they should examine and verifie all the places of his booke, proceeding orderly in this businessse, as well for the more speedie finding out of the truth, as for sauing his honour and fidelitie (which were deeply engaged at this present, because the Bishops accusation was generally directed against his whole booke.)

This maner of proceeding his Maiestie was counselled to reiect, it being alleaged by them by whose direction the whole affaires of this disputation was ordered, that it did belong vnto my Lord of *Emrenx*, who was his accuser, and had charged him with

with fallshood, to impugne such places as he would himselfe : whereas if they had meant to proceed plainly & truly, this should haue bene all their publike interest, to knowe the truth of the booke, and so to haue proceeded in termes of iustice. And in so doing they should not neede to iudge of the matter as in case of a contract by any clause, but it would suffice to examine it as an inquest, by deposition of witnesses; to wit, the testimonies of the auncient fathers, amongst which if there should happen to be found any one lesse cōcluding then the other, yet this one should not infringe the solide prooffe of the rest. But this was the point, that the continuall lustre and brightnesse of the truth, in verifying the places of his booke, had made all maner of reproch, slander, and vntruth, to hide their heads and vanish cleane away.

The second thing was this, that whereas they did pretend that it would be too long and tedious a worke for them to proceede according as was before shewed you, that the Commissioners would take the paines to examine onely such places in his booke as the said Lord Bishop should accuse of fallshood, and that such places as should not be impugned, should be accounted verified for the literall reading, it being in the Bishops power to proceed afterwards if he list in discussing and bebating the sence.

This was vndoubtedly a readie way to come vnto the truth, if that were it they sought after, because the question was still about examining my Lord of *Plessis* honestie, and truth of his allegations, without any preiudice at all vnto the doctrine of the Church of Rome, because the Bishop was as free after all this as at the first, to dispute and argue about the true sence & meaning of them: notwithstanding all this, his second offer was refused, together with the first, and both for the same reason, because the places not impugned would grow to so great a nūber, that they wold ouertop & shadow all the rest, so strong & so cleare, that in presence of their light and brightnesse other places, which were to be searched scatteringly in the booke here and there, as being either indifferent, or verie little preiudiciall vnto my L. of *Plessis*, would not dare to appeare and shew themselues at all.

The third, that in case he did refuse both these offers, his Ma-iestie would command him the sayd L. Bishop to deliuer ouer into my L. *Plessis* hands the sundry faults and corruptions which

he had found in his booke, or at the least the aboue-named five hundred enormous falsifications of places both euident and literall, as he pretended, which came iust to so many, without figure or hyperbole: that my L. *Plesse* knowing them all, might the sooner and better prepare himselfe, to satisfie him from point to point, which thing he did offer to performe within the space of ten dayes. Howbeit in the meane time, because they would not leese any time, he was ready to begin the morrow after, and continue euerie day to verifie in presence of his Maiestie, such a competent number of places, as the houres and times appointed for that conference should suffer.

A vsuall course obserued in the ordinarie practise of iustice founded vpon my L. of *Eureux* offer and his owne very wordes, which he sent vt to him in writing, for there he sayd that he had them ready in his hand, & if so be that he had them not then his words were vntrue and slaunderous to speake it, and speake it so confidently as he did. But neuertheless there was refusall made likewise of this offer also, vpon certaine friuolous pretences alleaged by the sayd L. of *Eureux*, and admitted for sound and good proofes, for because he had sayd five hundred, he was not therefore straightwayes bound to deliuer him five hundred. That it would be sufficient for him for satisfying of his promise, to shew him ten places or lesse then ten if he pleased, because it would be too long and tedious a worke for him to write them all out. But in deede it was decreed and resolved vpon before hand, amongst them which were put in trust with this businesse, that my Lord of *Eureux*, should take what aduantage he list to refuse my L. of *Plesis* offers, were they neuer so iust: so that by one meanes or another, by right or wrong, he might grate vpo a few places chosen and culled out from five thousand auctorities and more, that he might seeme in some sort, and if it were but in outward shew to preiudice the whole booke.

To conclude, my Lord of *Plesse* did not onely make those three offers vnto the King by word of mouth with all duty and submission, but preferred them vnto his Maiestie in maner of a request, which his Maiestie willed to be deliuered vnto my Lord *Chancellour*. But after that he had endeouored to shew his Maiestie the iustnesse of his demaund, and vsed as many reasons

as he could to that purpose, his finall conclusion was, that he would send for my Lord *Chauuncellour*, and giue him charge to conuent the Lords of *Plesse* and *Eureux* about the forme of their meeting. And so immediatly the *Chauuncellour* was called for to come before his Maiesttie.

To proceede, the verie same day towards night, my Lord *Chauuncellour* sent for my Lord of *Plesse*, and began to make report vnto him of that which had passed in wordes betweene the King and himselfe concerning him, and that he had charged him to giue him warning to prepare himselfe for the conference, and that it was but forgotten of his Maiesttie to send for him before, or to speake vnto the said Lord *Plesse*. Whereto my Lord *Plesse* answered him, that he was verie well content, and rested fully satisfied, so that he would still remember (as then it seemed he did) that he had not spoken with him in anie sort concerning this matter. And thus after some few words passed betweene them, he deliuered him backe againe his request which he had exhibited vnto his Maiesttie, because they stood vpon the forme, and prayed him heartily to cōsider better of the aforesaid three offers. But indeede, whereas the two former were absolutely reiected, vpon this pretence, that in action of falsitie the plaintife might take and set vpon what part he would himselfe, considering not that the controuersie arose about the places of the booke which was in the nature (to speake properly and truly) not of a contract, but rather of a Iurie or Enquest: so that all the difference stood vpon the last point, my Lord of *Plesse* pretending stil, that wheras it was a case of iustice, that he being the defendant was to be allowed a copie of the articles which were layed against him, to answer vnto them, because that vnder colour of prosecuting iustice, the examination of the whole booke was refused, whereby my Lord of *Eureux* had libertie giuen him of impugning anie place of the booke wheresoeuer. He told him, that he was to looke for iustice in this case at his hands, & that he might be sure of it in this his request, as he himselfe should afterwards confesse: otherwise he might take iust occasion to protest against my Lord of *Eureux*, & that he should haue no lesse cause to doubt of him selfe in so reasonable a condition, but that it should be forthwith graunted him.

The conclusion of all was this: my Lord *Chauuncellour* sent vnto my Lord of *Enrenx* to come vnto him, with whom he talked about some three quarters of an houre, and afterwards walking out into a gallerie, where my Lord of *Plesse* staied expecteing an answer, he declared vnto him, that my Lord of *Enrenx* wold in no wise consent to deliuer into his hands the list of all the places which he found fault with, neither the 500. places. The reason was, because he saw himselfe in no wayes bound to do so by any thing that he had written. And furthermore, that it would aske more then a moneth and a halfe to haue them all copied out. And in matters of right to require an vnpossible cōdition, was as much to say as be willing to do nothing, there was but little difference. These or the like words were spoken from the Bishop.

My Lord of *Plesse* replied, that he thought his demand wold appeare reasonable before anie Iudge in the world, that whereas my Lord of *Enrenx* hauing refused his motion about examining the whole booke, he was necessarily enforced to accept his owne offer: that he thought indeed it was vnpossible for him to reckon vp 500. literall corruptions, which was his promise and challenge: marry it was possible and likely enough, that he was able to giue him 500. places pretended false and vntrue, because he had reckened them vp and counted them so precisely already: & wheras he had answered his booke, there was no mote to be done but to cause them to be copied out of the same: otherwise he did not see how possibly he could auoide the name of a false accuser. In fine my Lord of *Plesse* conclusion was, that he would in no wise depart from this last offer. And so willed my Lord *Chauuncellour* to make relation thereof vnto the King.

The Monday being the first of May, passed without doing anie thing, onely my Lord of *Plesse* heard that my Lord of *Enrenx* continued his former resolution, not to yeeld vnto his 500. places, and thus he remained alwayes neare about the King, perswading him that this was not the meanes for them to come to their pretended end. This day there arrived at the Court *Monsieur* the President of *Trou*, *M. Pubou*, *M. Casaubon* & *Martin* the Phisitā, being earnestly sent for by his Maiesties appointment. The latter of these was brought thither by my Lord of *Enrenx* meanes, who knew as sure as might be that he could
not

not hide his passion in this matter, but would be partiall on one side as afterwards it fell out to be true. When they were come, his Maiestie told him, that he had sent for them not to be iudges but interpreters onely, if there should arise any question about the tongues (reseruing the iudgement vnto himselfe). Now you must note that *M. Casaubon* alone was there for the Religion, and no more but he of those that were summoned to be there, marry my Lord *President of Fresné-Cauays* arriving there by chance, was admitted to be one of the *Commissioners*.

Tuesday the second of May about eight a clocke at night, my Lord *Chauuncellour* sent for my Lord of *Plesse*, to signifie vnto him the kings Maiesties pleasure, which was in brieft this, that the king had ordered the matter so, that my Lord of *Entraine* in presence of his Maiestie should open the booke, and shew him one after another such places as were pretended false & corrupt, vnto the full number of 60. if the time would permit them: to all which he was to make answer presently without delay, if they should so thinke good, it being as he sayd to be thought, that my Lord of *Plesse* would be euer ready to defend them, because he had vrged them in his booke. Now let the reader here iudge, what a memorie he must haue that must haue all his reasons alwayes before him to defend such a number of places as he was charged withall. For by this account, must he not haue bene prepared to haue answered vnto all the places, though they opposed him but in some few? Furthermore, that if he would not admit of this condition, his Maiesties purpose was to haue all those pretended falsifications verified before his Maiestie by the Bishop in his absence, and to take such order hereupon as should be thought most meet: & as it was to be gathered very plainly by his words, which were vttered somewhat doubtfully, they were purposed to proceede more seuerely against him then he told him, with often repetition of these wordes, that he had that night to resolve what he would do.

Neither did my Lord of *Plesse* faile to shew him the hardnesse of this condition, which could not be so precisely imposed vpon him, but that they had a manifest resolution to oppresse the truth in his person. And that if it were not so that he saw clearly, that there would be partialtie vsed, that he would willingly

admit of any condition, but that he could not be but blind, if the contrary were not euidently to be seene and perceiued throughout the whole tenour of these proceedings. Where he told him that they went to haue his booke examined without him, he answered that if it were done orderly and iustly, though it were in his absence, he should haue more honour thereby, but if so be they proceeded vnduly & vnorderly, the lesse wold be his shame, and the greater their dishonor would lye vpon their consciences which should be charged with this businesse.

Notwithstanding because men should see that he wayed none of these reasons, for the desire that he had to cleare his Maiestie from suspicion of vniustice, he made yet a fourth motion, which he deliuered vp in writing vnto my Lord the *Chauuncellour*, tending to this effect, that he would be contented that my Lord of *Enreux*, should deliuer vp into the hands of my Lords the *Presidents of Thon and Calignon*, or my Lord *President of Thon* alone, because Monsieur *Calignon* was fallen sicke, his 500. pretended literall corruptions, signed and sealed with his owne hād, to the end that they might euery day, in presence of his Maiesty, take out 50. to bee examined according vnto the order of the book, that he might the better be prepared for the rest which followed, with this condition, that in case it should happen that the conferente should be broken vp, they should be deliuered into my Lord of *Plessis* hands. This motiō was admitted by my Lord *Chauuncellour*, who went to make report thereof vnto his Maiestie, and to returne him an answer thereof.

On wednesday being the third of May in the morning, his motion was related vnto the king, who vpon consultation with the Bishop, caused this answer to be returned, that whereas my L. of *Plessis* his request was that the 500. pretended falsities, should be committed vnto my Lord the *President of Thons* hands, that it should suffice if they were signed and sealed, and deliuered vnto his Maiestie, for that he doubted not but that he would trust him in a greater matter then that was: for if his enemies had euer taken his word for a sure pledge, far greater reason had he to trust him, being one of his seruants and of his household: thus did they strengthen the weakenesse of their arguments, with greatnesse of words. And so my Lord of *Plessis* being sent for into the gallerie

gallerie at *Fontaine-belleau*, receiued now this secōd arrest (from the king) by the mouth of my Lord *Chancellor*, that he should answere vnto such places as should be proposed vnto him, by my Lord of *Eureux*, in the presence of the king, the onely sight and opening of the bookes, as was before mentioned: & if he would not do so, but needes refuse this condition, his Maiesties pleasure was, that the booke should be examined before him, in his absence, to take such order afterwards as should be fit and requisite.

And so accordingly it fell out, for after my L. of *Plesse* had declared vnto them sundry reasons, which he had oftentimes vrged, whereby he was fully perswaded not to depart from his last motion, all the Court was summoned to be ready in the great Hall about three a clocke in the after noone, to assist them in this examination, Neuerthelesse afterwarde the meeting was differred vntill eight of the clocke the next morning, & there was nothing spoken of all that day in all the Court, but with what seueritie and rigour they meant to proceede in matter of cōrumacie both against the auctour and the booke.

Many more circumstances might be here alleaged, as infallible tokens of their boldnesse and confidencie, which had taken vpon them, to gratifie and satisfie the *Popes* holiness in these affaires, whereby the king should receiue no small profit in time to come. But let it suffice that they haue bene noted by some of them, which haue bin euen most partially & passionarly affected, who by this these their proceedings haue in their consciences infringed the force of their pretended successe, and all that which can follow thereon.

At length about ten a clocke at night the Lord of *Castelnau* and *Chambret*, went to visite my Lord of *Plesse*, signifying vnto him from the king, that my Lord *Eureux* was fully resolved to quote vnto him 60. places out of his book, which he should provide to answere before his Maiestie the next morning about 8. a clocke: notwithstanding these wordes, it was Gods will that my Lord of *Plesse* should shut his eyes against all those inconueniences which he foresaw might happen, in so much that he accepted of this last condition, contrary to all his former resolutions, to the end that it may appeare, as I doubt not but it wil, how forcible the truth is, in as much as they omitted no policie and de-

uise to obscure it, and yet the brightnesse thereof was such, that it was able to pierce through all these mists and darkenesses.

So then about one a clocke after midnight, my L. of *Castellan* brought him a note of 60. places. This was done (which was still their pollicie) to giue him as little time as might be of respite. Then about two a clocke , the bookes were sent him from my Lord of *Enreux* : for you must vnderstand he had none of his owne there . The places were onely barely quoted vnto him after this order, *Carolus Magnus*, pag. 816. *Scotus*, pag. 869. *Durandus*, pag. 870. &c. Without shewing how they were false, in what sort, or any farther declaration . Neuerthelesse my Lord of *Plesse*, although it were in the night time, and his sight serued him not very well, ran ouer about about 19. of them. At 6. a clocke in the morning, my Lord of *Eureux* sent for his bookes againe, and at eight a clocke he was commanded to make his appearance.

Then arose there a new difficultie . When my Lord of *Plesse* told the king that he had not leysure to looke ouer any more the 19. places such as came first vnto his hands , which were all that he could do keeping the books no longer in his hâds. His Maiestie cast this doubt, if my Lord of *Enreux* should proceede any further, that he should not be well able to do so, but my L. of *Plesse* would take aduantages by it . My Lord of *Plesse* replied, that he had the books but foure houres in his hands, and that in the night time, how my Lord of *Enreux* had chosen out of 5000 . places 60. at his pleasure , and therefore it was not vnlikely , but that he had marshalled his best and strongest places in the first ranke, & therefore he humbly besought his Maiestie , to pardon him if he were constrained to say , that this rigour towards him was very extraordinarie . Hereupon they entred into a new consultation with my Lord of *Enreux*, which dured almost an houre : in the end he accepted of the 19. places , and because he should haue more leysure to provide himselfe , the conference was put ouer vnto the after noone after diner.

To wit on thursday the fourth of May in the Hall of the Bath, in presence of the king, assisted with all the Lordes of the Court. As soone as his Maiestie was entred, he gaue them to vnderstand, that it was not his meaning, that they should dispute any point of doctrine, but only examine the truth of his allegatiōs. This speech
of

of the kings, was followed by another of my Lord *Chancellours*, who briefly declared vnto him the full scope of his Maiesties intention. After him spake my Lord of *Eureux*, taking occasion greatly to magnifie and extoll the king, for that he would not intermeddle any farther in matters belonging vnto the Church. Immediately after began my Lord of *Plesse*, who in few wordes spake vnto this effect; that since it was his Maiesties pleasure, that he should answere vnto and for his booke, that it was not ambition which moued him so to do, for on the contrarie side, he should rather haue bin dissuaded frō doing so, rather then otherwise haue attēpted, because by that meanes he should haue bene sure to haue kept his Maiesties fauour, but it was zeale that pricked him forward, to do all seruices within his kingdome, for a holy Reformation in the Church, which so many good men had so long time with sighes and groanings desired. And if he might be so happy, as to bring that to passe, he wold not esteem of any losse whatsoeuer: otherwise if he thought this would not come of it, he would be one of the first himself, that should burne the booke with his owne hands. Neuerthelesse he doubted not, but if the matter were well examined, it would appeare evidently vnto all men, that he had vsed both diligence & faithfulness in the compiling thereof, although it would not seeme so strange a matter neither, that in quoting 5000. places and more, there should be some scapes found, where either his eye, his memorie, or iudgement had failed him: but his trust was, that they were such, as could not any wayes impeach the veritie of that doctrine, which he went about to proue. And if furthermore as he then sayd, all the bookes that were written by the Doctours and learned men of the Church of Rome, for this last 100. yeares, were examined with like rigour and seueritie, should they not finde that there was but little to be gained by such kinde of proofes? Moreouer he protested vnder fauour of his Maiesties correction, that this act which passed betweene them, was but a particular act, and could not consequently lawfully be brought to preiudice the veritie of the doctrine taught by the Reformed churches of this Realme, which was before him, and should continue after him for euer: and so after all their seuerall speeches were ended, they entred into the matter as followeth.

The first place of Scotus.

De l'Eucharist.
lib. 4. c. 9. p. 869.
l. 10 in the first
edition. pa. 936
l. 2. edit. 2. pag.
963. l. 35. edit. 2

THe first place that was oppugned by my Lord of *Eureux*, was taken out of the 869. page, and 26. line of my Lord of *Plessis* booke of the Institution of the holy *Eucharist*, to wit, about 8. leaues towards the ende thereof (let the Reader iudge whether this were not a fit course to examine a booke) according to the first edition in quarto, which we do here follow, without noting in the margent the pages of the second and third editions: where are these words to be read, *John Duns alias Scot*, almost an hundred yeares after the Conncell of *Lateran*, durst be so bold as to call it into question, whether the body of *Christ* be really contained vnder the species, and he disputeth no. Against this place he pretended two things; the one, that *Scot* did neuer dispute or doubt whether the bodie of *Christ* be really contained vnder the species, otherwise then is the maner of Schoolemen, which were wont to dispute of those things which they held most resolutely; *Verum Deus sit. Whether there be a God, &c.* The other, that my Lord *Plessis* had taken the obiection for the answer vnto the question, and so consequently mistaken. In both these things he pretended foule corruption. To the first my Lord of *Plessis* answered thus; that whereas he had said that *Scot* had called it into question, whether the bodie of *Christ* be really contained vnder the species, he vnderstood it by way of transubstantiation: And that this was his meaning, it appeared verie well. First, because in the 9. Chapter of his 4. booke he doth intreate of the absurdities and contradictions proceeding from the doctrine of Transubstantiation: secondly by those words contained in the verie same line, where it is said, *A hundred yeares after the Conncell of Lateran*, that is to say, after the Article of Transubstantiation was established. To the second point, that albe it were the maner of Schoolemen to dispute questions *pro & con, in utramque partē, in both sides*: yet they did not forbear to shew their inclinations one way or another: yea sometimes their particular opinions, vnder correction of the authority of the Church of *Rome*. Which the said Lord *Plessis* maintained to be true in these words alleaged out of *Scotus*, as was euident by the processe of the question. *Qualiter illud est possibile quod credatur*: How the realty which was to be belceued could possibly be: for after many disputatiōs

con-

concerning this matter, in the end he spake these words, which were shewed vnto the said Lord of Ewreux: * *As concerning this Article, it seemeth not necessarie at all that wee should haue recourse vnto conuersion of the bread into Christs body: chiefly, whereas from the beginning that the matter of this Sacrament was beleened, it was likewise alwaies beleened that the body of Christ was not changed out of his place in heauen to be here: and yet this conuersion was not so manifestly beleened at the first as it is now, as shal be further declared vnto you in the 11. distinction.* Let the Reader obserue, that about this Article which beginneth *Quantum*: there is quoted in the margin these words; *Resolutio Scotti*, *The Resolution of Scott*: So that by *Scotts* Resolution the conuersion was not alwaies beleened in the Church, and that it was not at all necessarie vnto the Sacrament, and so my Lord of Plesse was free in this place from that whereof he was accused, namely, for taking *Scotts* Obiection for his Resolution; which * *Bellarmino* himselfe hath acknowledged in these words: *One thing there is added by Scotus, which may in no wise be approoued of vs, that before the Councell of Lateran Transubstantiation was no doctrine of Fault.* For this was spoken by him, because he had not read the *Romane Councell* under *Gregorie* the 7. nor that consent of ancient fathers which were alleaged before by vs. And so much was gathered by them which wrote controuersies on either side, as my Lord of Grigny, *Pasquier*, *Vassant*, as also was to be seene by that which followeth very briefly: but in the words which do consequently follow in my Lord of Plesse's allegation out of the 11. distinction of the 4. book & 3. questio, the opiniõ of *Scott* appeared yet more clearly, for after he had cited *Innocent* the 3. in his booke *de officio Missæ*, part. 3. c. 26. & said that there were three opiniõs concerning this matter. * The first, that the bread remaineth, and yet together with it the true body of Christ: the second, that the bread remaineth not, and yet it is not conuerted, but ceaseth to be any more, either by annihilation into his first matter, or by corruption into something else. The third, that the bread is transubstantiated into the body, and the wine into blond. He proceeded consequently to establish the first opinion with very strong and sound arguments: In as much ipso verbi est corpus Christi: Alii, quod panis non manet, & tamen non conuertitur, vel per annihilationem, vel per resolutionem in materiam, vel per corruptionem in aliud. panis transubstantiatur in corpus, & vinum in sanguinem.

a *Scottus* priuilegiat
at *Parsly* *Grati*
non in quarto.
Sunt dist. 10. q. 1.
pag. 63. b. l. 1. E.
Quantum ad
istum articulum,
non videtur ne
cessarium, su
gendum esse
ad conuersionem
panis in corpus
Christi, præci
piæ cum a prin
cipio ex quo res
huius sacramen
ti fuit credita,
fuit semper cre
ditum, quod
Christi corpus
non mutatur
de loco suo in
celo vsq; sit hic;
& tamen non
fuit in principio
ita manifestè
creditum de ista
conuersione, vt
dicitur dist. 11
* *Bellarmino* lib. 3. c.
23. de E. Vnum
tantum addit
Scottus quod mi
nimè probadū
est, ante conciliū
Lateranense
non fuisse dog
ma fidei transub
stantiationem.
Id enim ille dicit
quod non le
gerat conciliū
Romanum sub
Gregorio 7. neu
consecratum nisi
patrum, quem
nos supra adduximus.
a *Scottus* in 4. S. 7.
D. 11. q. 1. fol.
81. l. 1. E. Circa
hoc erant tres
opiniones, una,
quod panis ma
net, & tamen
sed definit esse.
Tertia, quod

b *Idem pag. seq.*
 s. p. v. u. s. Eu-
 charistia salu-
 ri potest sine i-
 sta Transubstā-
 tiatione.

c *Epauū im-*
metū. Substā-
 tia panis cū suis
 accidentibus e-
 que potest esse
 signū sicut sola
 accidentia, imō
 magis, quia sub-
 stātia panis sub
 speciebus, magis
 est nutrimentū,
 quā accidentia.
 Ergo magis
 repræsentat cor-
 pus Christi in
 ratione nutri-
 menti spiritua-
 lis.

d *Epauū post.*
 Ponendo panē
 manere cū suis
 accidentibus, &
 corpus Christi
 ibi esse verē,
 pauciora ponū-
 tur miracula,
 quā ponendo
 panem ibi esse.

e *Resu aliquā*
to post. Mirum
 videtur quare
 in vno articulo
 qui nō est prin-
 cipalis articu-
 lus fidei, debe-
 at talis intel-
 lectus asseri,
 propter quem
 fides pateat cō-
 temptui sequē-
 tium rationē.

f *Sequitur im-*
mediatē. Nihil est
 tenendum tanquā
 de substantia fidei,
 nisi quod potest
 expressē haberi de
 scriptura, vel
 expressē declaratum
 est per Ecclesiam,
 vel euidenter sequitur
 ex aliquo planē
 contento in scriptura,
 vel plane determinato
 ab Ecclesia, &c. g. *Max.*
 Nunc autem non
 videtur expresse
 haberi non esse ibi
 substantiam panis.
 Nam Ioannis 6. vbi
 multum probatur
 veritas Eucharistia,
 planum est vbi
 Christus dicit. *Ego sum panis*
vivum, qui mādūcaverit
ex hoc pane, &c. Et
 1. ad Cor. 11. Paulus,
Panē quē frāgemus,
nōne
communicao corpori
Christi est nec inue-
 nitur vbi Ecclesia
 istam veritatem
 determinet solenniter,
 nec
 etiam qualiter istud
 possit ab aliquo
 manifeste credito
 euidenter inferri. h. *Item*
fo 82. b. ut. F.
 Commu-
 niter tenetur quod
 nec panis manet,
 contra primam
 opinionem, nec
 annihilatur, nec
 resoluitur in
 materiam primam,
 sed conuertitur
 in corpus Christi, &c.

much (saith he)^b As the veritie of the Eucharist may be fauēt without holding transubstantiation.^c Secondly, that the substance of bread with his accidentes may be as well a signe, as onely the accidentes, by an analogie and proportion betweene the food of the body and spirituall food, which is not caused by accidentes alone. Thirdly,^d That by holding transubstantiation, there follow more inconueniences, then by holding any other opinion. Fourthly, ^e It is a wonder (saith he) that in one Article of the faith, and that not the greatest neither, there should be any such meaning affirmed where by our faith might lie open vnto the contempt of all them which do do follow reason. And lastly he concludeth thus, ^f There is nothing to be accounted of the substance of faith, vnlesse it be expressly contained in Scripture, or expressly declared to be so by the church, or els may plainly be gathered by some one thing or other, which is manifestly contained within the Scripture, or certainly determined of by the church. ^g Now it seemeth there is no expresse place of the scripture, where it is said, that the substance of bread is not at all in the sacramēt. But the contrary herof appeareth by S. Pauls words, where he saith: the bread which we break, is it not the cōmunion of the body of Christ? Neither do we find where euer the church hath solemnly determined the truth hereof, no not so much as how this may be gathered out of any one point vvhich is manifestly beleeued. Afterwards he goeth onwards and establissheth his second opinion vpon such or the like reasons, in so much, that he directly refuteth Thomas his reasons, as well against them, as against transubstantiation, which is the third opinion. In the end, being to grow to a resolution in the question, he hath nothing els to say but this, that ^h it is most commonly held, that bread remaineth not, contrary to the first opinion, and yet is not annihilated or resolued into his first matter (according to the second) but is conuerted & changed into the body of Christ. And vpon what reason or authoritie doth

he ground his opinion? Truly (saith he) *The greatest matter which moveth me as it seemeth is this, that we should be of the same opinion concerning the Sacraments which the church of Rome is of, as we read in Extra. de hæreticis. Ad abolendam, &c.* Now the opinion of the church is that the bread is transubstantiated into the body, and the wine into the blood, as we see most manifestly in these places: *Extra. de summa Trinit. & fide cathol. firmiter credimus, &c.* Vna vero, that is to say, in a decree of the councill of Lateran: but how doth he answer all that which he had so well founded? That we ought not to account any thing to be of the substance of faith, but that which is in expresse termes let downe in the Scripture, or els which is to be gathered out of some thing which is clearely plaine, contained within the Scripture, or expressely declared by the Church, to bee held as an Article of faith? Indeede to this argument (wherein lieth by his owne confession, the strength of all) we have no other answer to reply but onely this, *That the church of God hath expounded it thus, and so declared it to be as it were a true point of faith, in that Article which was made in the time of Innocent the 3. in the councill of Lateran, &c.* Likewise we find the very same words, in *Reportar. d. 10. q. 1. & d. xi. q. 3.* for after he had disputed these three opinions, and combated transubstantiation with the very same arguments which he vrged not long before, he comes to these words: *I say, that although the substance of bread do remaine, yet for all that, we are not hindered from worshipping the Sacrament, neither is it idolatrie so to do, &c.* Again, *I say, that the substance of bread together with the accidents doth better resemble the body of Christ, then the accidents alone, &c.* And note this, that it is he that speaketh all this while. At the length he concludeth directly and plainly in these words, *I hold this conclusion, because the church holdeth it, because S. Peters faith cannot faile. And now under Pope Innocent the 3. it was decreed that it should be thus held, &c.* A manifest argument, that reason, the nature of a Sacrament, the formerly faith of the Church, and especially the Scripture it selfe would have carried him another way, if he had not bin restrained and kept backe by a decision of the councill of Lateran.

cum accidentibus representat corpus Christi, quam accidentia tantum cum maior sit convenientia substantiæ ad substantiam, quam ad accidentia. n. Ibid. in opinione auctoris. Teneo conclusionem, quia ecclesia tenet; Quia fides Petri non deficiet: Et iam sub

i. Max. Princip. palter videtur me mouere, quod de sacramenti tenendum est, sicut sancta Romanæ Ecclesia, sicut habetur Extra. de hæreticis. Ad abolendam. Nunc autem ipsa tenet panem transubstantiari in corpus, & vinum in sanguinem, sicut manifeste habetur Extra. de Summa Trinit. & fide Cathol. Firmiter credimus, &c. Synave- ro, &c.

Id. lib. 1. c. 6. Ad testium, ubi stat vis, docendum quod Ecclesia deest. Ravi istum intellectum esse de veritate: fidei in illo similitudine edito sub Innocentio 3. in Concilio Lateranensi. Firmiter credimus, &c.

Idem Reportar. in 4. sententia d. 11 q. 3 p. 26. printed at Venice at Ioan. Bops. & Ioan. Verner. Sessam. 1597. Dico quod licet substantia panis maneret, non auferret venerationem, nec esset occasio idolatriæ, &c. m. Ibid. Dico quod magis substantia panis

Lib. 4. Sent. d. 3

Ioseph. Angel.
in florib. Theo-
logiarū quæst.
5. ac conclus.

An argument that followeth by a good consequence, that the words of *Scor* as my Lord of *Plesse* alleged & maintained them, were not spoken as if he had meant to argue simply & plainly of the question, & nothing els, but to shew indeed what his resolution should haue beene, if there had not beene so strong a bridle as there was to keep him in, And truly, *Dominicus à Soto*, one of their famous and most renowned Readers among them, doth not dissemble the matter, but imputeth this opinion vnto *Scor*, and saith plainly, that he was not well resolved about the opinion of transubstantiatio, when he said that it could not be maintained by the authoritie of the Scripture: And *Iosephus Angelus*, a Spanish Diuine, took vpō him to vphold & maintain the said opiniō. Now when my lords the Commissioners were to giue iudgement vpon this place, seeing the difficulties and hardnesse on either side, they respited their iudgements vntill some other time, for that they knew that this was no matter fit to be discussed in that audience. During this disputation, I may not forget to tell you of one cūning trick which my Lord of *Eureux* shewed my Lord of *Plesse*, and that was this, because in that booke of *Scorns* which he had sent him the night before hee had taken an especiall note for finding of the places which he meant to vse for maintenance of his allegation: he brought him another booke of another impression, and laide it before him to put him to more trouble in finding out the places againe. This was obserued wel enough by the said Lord. and yet then he made a shew as if there had beene no such matters, marie afterwards he bragged and boasted of it, and this trick did he serue more then once or twice, but oftentimes.

The second place taken out of Durand.

Lib. 4. c. 9. edit.
1. p. 870. l. 24.
edit. 2. p. 936 l.
31. edit. 3. p.
764. l. 11.

HERE followeth in the second ranck a place of *Durandus de sancto Portolano*, p. 870. lig. 24. in these words concerning the same matter. *On the contrary side* (saith he) *putting case that the substances of bread and wine doe remaine, yet there followeth but one inconuenience this w. y. to wit, that two bodies are together in one place, which is neither so great nor so difficult but that*

it may be answered. Putting the contrary opinion, there will follow many difficulties, namely, how the accidents can nourish or be corrupted, how any thing can be generated of them, seeing in generation all things are made of a matter presupposed: and therefore it seemeth that the former opinion is more probable, &c. In alleaging of this place my Lord of Eux pretendeth, that my Lord of Plesse had taken Durands opposition for his resolution, and that with some appearance of the truth, as it might seeme at the first sight, for that those verie words were to be found in his obiection: To this it was answered by my Lord of Plesse, that if Durand as well as Scot had not been holden in by authoritie of the councell of Lateran, he shewed plainly enough in the handling of the whole question, what his opinion should haue beene about transubstantiation: for hauing propounded so manie inconueniences as he did, in fine he pronounced clearelie these words, and could keepe in no longer. *It must not be denied, but that there is some means or other possible vnto God, whereby he can cause the substance of bread and wine to remain in the Sacrament together with the body and bloud of Christ, although it be a matter of fact.* Again in the 11. Article omitting these words, *Quamuis de facto, Although it be a matter of fact:* He repeates these words the second time, *Yet it cannot be denied, &c.* Again, Article 14. *It is hard, and seemeth to derogate fro the Almighty power of God, to say that God is not able to cause his body to be in the Sacrament by some other means then by conuersion of the substance of bread and wine into it, especially whereas by affirming that there is a conuersion, it is a very hard matter to conceiue, how any thing should thereby be made, to cause the body of Christ to be in the sacrament.* And in the end: *It appeareth the that it were rashnes to affirme that the body of Christ by the power of the almighty cannot be in the sacrament, otherwise the by conuersion of the bread into it.* Now althi was spokē according to his owne opinion, and not following the opinion of anie other mā, so much did this same new interpretatiō of the words in the Sacrament trouble his mind. Afterwards being to conclude that opinion whereby it is proued that the substance of bread remaineth

o Durand in 2.
Sen. d. 11. q. 1. fo.
274. b. ar. 9. Lug-
dunū apud Ga. 2.
Partonar. 1556.
Quāuis est: mo-
dus sit de facto,
non est tamen
negādum quā-
alius modus sit
Deopossibilis
ita videt. quod
Deus posset fa-
cere, quod re-
manente sub-
stantia panis &
vini, corpus &
sanguis Christi
essent in hoc
Sacramento.

p. Item art. 11.

P. 275. Non est

tamen negā-

dum quā ali-

us modus &c.

q. Item art. 14

Satis etiam du-

rum est, & de-

rogare videtur

immensitati di-

uinæ potentie,

dicere, quod

Deus non pos-

sit facere cor-

pus suum esse

in Sacramento

per alium mo-

dum, quam per

conuersionem

substantie pa-

nis in ipsum:

maxime cum

ponendo con-

uersionem fieri

difficilissimū est

videre, qualiter

ipsa faciat ali-

quid ad hoc

quod corpus

Christi sit in sa-

cramento, &c.

¶ Rursus panis

interuallu rater

ergo quod est

remararium dicere quod corpus Christi diuina virtute non possit esse in sacramento, nisi per conuersionem panis in ipsum.

*Item nouit
popest. art. 13. Si
ille modus esset
verus de facto,
multa dubita-
tiones quæ oc-
currunt circa
hoc sacramentū
tenendo quod
substantia panis
non remaneat
essent soluta.
dubatur enim
qualiter ex hoc
sacramento po-
test aliquid nu-
triri, & quomo-
do species pos-
sunt corrumpi,
& ex eis aliquid
generari: quæ
omnia saluare-
tur naturaliter
eo modo sicut
saluarentur, si
naturæ panis &
vini non assu-
meretur ad na-
turā sacramen-
ti: ponuntur e-
nim manere
post consecra-
tionem, sicut
antè.*

*Et in fine art.
13. Sed quia hic
modus non de-
bet teneri de
facto, cum Ec-
clesia determi-
nauerit opposi-
tum, quæ non
presumitur et-
iare in talibus,
ideo tenendo
de facto aliam
partem, respon-
dendum est ad
argumenta quæ
sunt in contra-
rium.*

*Idem art. 16.
In his quæ sunt
fidei non sem-
per eligendum
est illud ad quod
sequitur paucores
difficultates, &c. Sed est
ponendum magis
illud quod est
consonum dictis
sanctorum, &
traditioni Ecclesiæ.*

*x Bellarm. de Sacram. Euchar. lib. 3. c. 11. Durandus docuit partem v-
nā essentialē, id est formam panis conuerti partem alteram, id est materiam, non conuerti.*

neth in the sacramēt notwithstanding either the roial presence or transubstantiation. *‘If this manner of presence were true indeede, there would be many difficulties and doubts which are found in this Sacrament, by holding that the substance of bread doth not remain, voyded. For first it is doubted after what manner any thing may be nourished by this sacrament, then how the species may be corrupted, and lastly, how it is possible that any thing should be generated of them. All which difficulties may be saued naturally, by this meanes, as they should bee saued if the natures of bread and wine were not taken and employed in the nature of a Sacrament. For by this means they are saide to remaine after consecration in the same nature as they were before consecration, til vttering his owne opinion of the matter, where chiefly we are to obserue this, that in the conclusion speaking of his owne person, he repeateth the selfe same words which were read in the obiection in a third person, because there were so manie difficulties which could not be well answered, which did alwaies sticke in his mind. And in the end of all, I pray how doth he satisfie them? Truly in the same sort as Scotus had done before. ‘But (saith hee) because this manner cannot be held, because the church hath determined the contrarie (hee meaneth the counsell of Lateran) which it is to be presumed cannot erre in these matters, therefore holding the other opinion, we are to answer all arguments which are brought on the contrary side. And I pray what is his answer vnto them all? ‘That we should not alwaies cleaue vnto that meaning which draweth fewest inconueniences after it, but imbrace that opinion and meaning rather that agreeth best with the words of the Saints and tradition of the Church. Not with the tenour of the Scripture, and the nature of a Sacrament, he is wiser then to say so, and truly my Lord of Eurenx, might haue learned of Bellarmine, that Durand was not halfe well informed in the Article of transubstantiation, speaking of him after this manner in his 3. booke of the Sacrament of Eucharist and 11. chapter. ‘Durand did teach that one essentiall part of the bread, to wit, the forme, was not conuerted or changed at all. Which opinion of his, he refuteth expressly in the 13. chap. of the same book, & citeth Durand lib. 4. Sent. d. 11. q. 3. Hercupam my*

Lords

Lordes the Commissioners would saue haue respited the iudgement of this place as well as of the former, knowing right wel that it would aske a longer time to reade ouer the whole question to iudge rightly thereof. But then my Lorde of *Eureux* beganne to make a formall speech vnto them, and saide it would be in vaine for them to dispute, if they could haue no iudgement, turning himselfe manie times in his speech vnto the King. to desire him to signifie vnto the commissioners his pleasure in this behalf, & so presently his maiestie approching neere vnto them, was asked his opinion vpon this point, and pronounced by my Lord Chancellor, that '*Durāds* obiection was alleaged in steed of his resolution. Here let the Reader iudge, whether if it had beene so, yet whereas the termes in the obiection were so clearly repeated againe in the resolution vnto the question, *Durand* speaking no longer in the third person, but in his owne, and after these clauses, *Durum est, temerarium est, it were a hard case, it were great boldnesse, &c.* whether I say, in so doubtfull, crabbed, and disputable a question, my Lord of *Eureux* could iustly pretend any such grosse and palpable corruption, as might be easily discerned by once opening or looking into the booke, when the iudgement is verie hard in either side.

Idem cap. 15. l. 3

The 3. place of *S. Chrysostome* vpon the first Epistle to the Theſſalonians.

THirdly there was examined a place of *Chrysostomes*, vpon the first Epistle vnto the *Theſſalonians*, *Hom. 1.* cited by my Lord of *Plesſe* in his booke, pag. 537. l. 30. wherein are examined all the places of the Scriptures, which are ill applied by our aduersaries vnto prayer for Saints: and namely this one place taken out of the 15. of *Ieremie*. 'Though *Moses* and *Samuel* stood before me, yet mine affection could not be towards this people. Out of this place hauing proued by *S. Hierome*, *Theodore*, *S. Gregorie*, *Hugo Cardinale*, & the ordinary glosse, that this place is to be vnderstood of the prayer of *Moses* and *Samuel* liuing, making intercession between Gods wrath & the sinnes of the people, and not of prayers vnto Saints departed this life to God-ward praying for

De Escha. l. 3. c. 11. Edit. 1. p. 537. l. 30. Edit. 2. p. 578. l. 5. Edit. 3. p. 478. l. 23.

Y Hier. 15. Si steterint Moyses & Samuel corā me, non est anima mea ad populum istum.

the faithfull living here beneath, it followeth afterwards in the farther handling of this question, that *Chrysostome* out of these wordes, draweth a cleane contrarie conclusion vnto that of our aduersaries; namely, that we should not build vpon the prayers of Saints or holie men, but walke out our saluation with feare and trembling. Against this place my Lord of *Eureux* pretended two things, one was, that my Lord of *Plesse* did leaue out the principall wordes of moment, *if so be that we be not negligent*. The other that *Chrysostome* in this place, did entreat of prayer vnto Saints departed, which my Lord of *Plesse* denied flatly in his booke. To the first point my Lord of *Plesse* answered, that he went not about to alleage the verie wordes of *Chrysostome* in expresse termes, but onely to set downe the effect and meaning of them; for otherwise the whole discourse contained two or three pages, which he reduced into a *Thesis*, and indeede cited them as the Graminarians speake, *or at one obliqua, non recta, but by the way*, as it were, as appeared by the wordes *that be, &c.* And therefore there was no reason, why he should be bound to follow the verie wordes of the text. To the second point, that he had no other scope and meaning in this allegation, but to proue that *Chrysostome* did not gather (as the Church of Rome now doth) out of this place of *Ieremie*, prayer or inuocation of Saints departed. But that the contrarie doctrine was to be gathered and proued out of this place: That we should in no wise rest & trust vnto the prayers of Saints generally, whether alieue or dead, or in summe any other mā's prayers, but watch & pray, indeuour & walke out our saluation (according vnto the words of the Apostle) with feare & trembling. And in verie deede it appeared, that this was *Chrysostomes* meaning by these wordes. (And to the end that thou mayst know, to wit, that the prayers of Saints, do nothing profit vs if we do not repēt & turne vnto God) hearken what the Lord saith by the mouth of the Prophet: If Noah, Iob, and Daniel should stand before me, yet they should not saue their sonnes and daughters. And afterwards: If Moses and Sammel. And marke how this is spokē vnto two Prophets, because both those had prayed and yet not obtained their request, &c. Therefore there was no reason to say, that this place of *Chrysostome* was mangled or maimed, for this could not be, because it was but onely touched and

nor

2 *Chrysost.* in 1.
ad *Thess.* cap. 1.
hom. 1. sub finem
p. 1414. editionu
Grac. Lat. Hier.
Cornelii. 1596.
Et ut id scias,
audi Deum di-
centem: Siste-
rent Noë, &
Iob, & Daniel,
non eripiet fi-
lios suos, & fili-
as, & rursus: Si
fletierit Moses
& Samuel. Et
vide quomodo
hoc dicitur
duobus Pro-
phetis: quoniam
ambo pro ipsis
rogabant & no-
erāt assequuti,
&c.

not alleaged. And lesse reason had they to say, that it was vnto a contrarie sence to that which the authour intended, because he spake generally of prayers vnto Saints, although the examples which he produced were only of those which liue and conuerse here beneath amongst vs. Now for the better clearing of the first point, the wordes which my Lord of Plesse vsed were sufficient: *That vve should not at all rest vpon them*; for what is it to rest vpon a thing, but to put all his trust and confidence in the same, by excluding our owne proper merites, or including any other meanes? Therefore he did not faile to set downe the true sence and meaning of *Chrysolomes* words: That the prayers of the church, of Saints, of the faithfull, of one mā for another, are verie good and to be desired; but yet for all that we must not be slouthfull and carelesse for our parts, but endeouour to performe the vttermost of our duties. The whole sequelle of the text doth leade vs as it were by the hand vnto this meaning.^a *Let no man hereupon take occasion to sleepe, or to be idle and lasie in the way of vertue, for that is to sleepe: Do you not know that when we sleepe our goods are hardly kept and easily stolen. On the contrarie side, if vve be vigilant and carefull, a lesse gard wil be needfull. But if vve once take our selues to sleepe, though vve haue neuer so good a gard or regard vnto our selues, yet vve may happen to haue our throats cut. Though you haue doores, and barres, and bolts, and watch and ward, yet the theefe may get in for all this. To what end do I speake this? But to shew you that if vve be carefull and watchfull our selues, vve shall haue no needs at all of other mens helpe: And contrarily if vve do sleepe and waxe drowsie, it will little boote other men to watch & ward ouer vs, their helpe will nothing auail either vs or themselves in this case, but both of vs must needs perish together. Of other men, saith he, the word is generall: and what meaneth he by saying of other men? ^b *It is good* (saith he) *to enioy the prayers of the Saints, but in walking out our saluations with feare and trembling: And therefore I maruell with what consciences, they can say that this place is mangled, when in truth my Lordes the Commissioners adiudged it to be otherwise? But for the better manifestation of the second point wherewith he was charged, if it be true (as they pretend) that in this place there is recommended vnto vs prayer for the**

^a *Ex pag. 141.*
 Nullus dormiat, nullus sit piger ad virtutē
 Hoc enim est somnus. Nescitis quādo dorminus, quam nostra nō sunt in tuto, quā facile eis parentur insidiae? quando autem vigilamus non opus est nobis tanta custodiā. Quādo dormimus, etiā cum multa custodia, sepe perimus. Sunt & ostia, & vestes, & custodes, & vigiles: & tamen hic ingreditur. Cur haec dico? Quoniam si vigilamus aliorum auxilio. Sin autē dormiamus, non multū nobis prodest aliorum auxilii, sed etiam cum illo perimus.
^b *Sequitur commendat.* Bonum est frui Sanctorū precibus, sed cum ipsi quoque fuerimus intenti operi.

c *Mox immo-*
dit, licet quid mi-
hi, inquit, o-
pus est aliorum
precibus, cum
facio intentus
operis: Ne te eo
redigas vt opus
habeas. Nec
ego quide hoc
uolo: sed opus
semper habe-
mus, si sapia-
mus.

d *Sequitur im-*
mediatē. Paulus
non dicebat,
Quid mihi opus
est precibus, e-
tiam si qui pre-
cabantur non
erant eo digni,
imō verō ne
pares quide. Et
tu dicis: Quid
mihi opus est
precibus? Pe-
trus non dixit,
Quid mihi opus
est precibus?
Oratio enim,
inquit, fiebat
sine intermis-
sione ab Ec-
clesia ad Deum
pro eo.

e *Et pag. 1417.*
ex 1. ad Cor. c. 1.
Adiuuātibz &
vobis in ora-
tione pro no-
bis. Vt ex mul-
tis personis e-
ius quæ in no-
bis est dona-
tionis per mul-
tas gratiæ agi-
tur pro nobis.

dead, let vs a little better consider the wordes following. *And what neede (saith he) shall I haue of others mens prayers, if I do labour and follow mine owne businesse my self in mine owne person? Therefore (it is his exhortation) order the matter so, that you may haue no need of the* } *for I my self wold not haue it should be so: And yet we shall alwayes haue neede of them, though we be neuer so wise and circumspect. But of whom I pray you, of what Saints shal we haue need? of the Saints departed, or of the faithful liuing? Truly we do not doubt, but the Saints triumphant in heaven do not pray for vs which are of the Church militant here in earth, this point hath bin sufficiently proued vnto you already. But we are not there: for whether they pray for the aduancement of the kingdome of God, or for our particular necessities, or whether they pray according to their charitie, which neuer faileth, or lastly whether we may pray vnto them in faith hauing no warrant or ground so to do, these are farre differing questions. But stay yet a while, and we shall see that Chry. ostome speaketh of Saints liuing and conuersing here among vs, which prayers are founded on expresse wordes of the Scripture, whereof the best of vs may stand in need, and yet he exhorteth vs not to trust too much vnto them, no not to haue confidence in them at all. These are his wordes: *Saint Paule said not, what neede haue I of prayers? although those which prayed for him were men of no great account, no wayes comparable vnto him, and yet thou sayest, what haue I to do with prayers? Peter said not so, what neede haue I of prayer? for (as he reporteth out of the Scripture) the Church made earnest prayer vnto God for him without ceasing, &c.* He hath many other examples, and hitherto as you see, all of them are touching Saints praying here beneath for the faithfull, or of men praying others which are good and godly men to haue care of them in their prayers: these prayers are powrefull and auailable, as he saith, with God, if they be ioyned with our owne proper orisons and that our duties be not wanting hereunto in our seuerall vocations, according to the saying of the Apostle, *You also labour together in prayer for vs, that for the gift bestowed vpon vs for many, thanks may be giuen by many persons for vs.* And here it may not be forgotten, that in this assistance, they did here speake of Saints liuing, it was strange vnto them, as if it had not bene at all*

all a common appellation in the Scriptures and in the fathers, to call the faithfull Saints, yea euen whē they were liuing, to wit, not when they were canonised by the Pope for Saints, but sanctified by faith in the blood of Christ. And yet for all this vpon maere ignorance of this word, they made great boasting and triumph, to small purpose God wote. For what doth he here in this place? doth he not speake plainly of prayers that the Saints deceased do make for the liuing? or doth he not exhort the faithfull liuing to call vpon them that are dead, to build vpon their suffrages, passions and merites? *Verily*, saith he, *'God saith, I will proceſt and keepe this Cuiē, for the lone of me and of my ſeruant Dauid: that is to ſay, for becauſe of the free couenāt which I haue made with Dauid and his ſeede. But when? In the time of Ezechias, which was a iuſt Prince. And againe. And if Iob, ſaith the Lord, ſhall pray for you, that is to ſay, if Iob liuing ſhal pray for his friends in like manner liuing, and your ſinne ſhal be remitted you, &c. But yet the ſame iuſt mā which ſaued his friends, by his prayers, in the time of the Iewes, ſhall not be able to ſaue the Iewes from perishing. And that thou mayeſt the better knowe: is, hearken vnto the wordes of the Lord by the Prophet, if Noah, Iob, and Daniell ſhould ſtand before me, &c.* Out of theſe wordes my L. of *Eureux* argued that he ſpake of the Saints departed. But that they are not ſo to be vnderſtood, it is clearly ſeene by the wordes immediatly following, for that the meaning of them is, that if theſe men had bin aliue againe in the time of the Prophet *Ieremie*, or if they had bin in his place, And ſo do all the fathers expound theſe wordes: & *Chryſoſtome* himſelfe vnderſtandeth it ſo in this verie place, a few lines after in expreſſe wordes: *'If Moſes himſelfe, ſaith he, were now aliue, and ſhould ſpeake vnto me as before in behalf of the people, If thou wouldeſt not pardon them, caſt me out of the booke of life, &c. yet he ſhould not obtaine his requēſt. And though Samuel, &c. it followeth as before: or if theſe, that is to ſay, Noah, Iob & Daniell, yet they ſhould gaine but little, that is to ſay, put caſe they ſhould come downe and make interceſſion for this people, as thou doeſt now at this preſent, leſt thou ſhouldeſt think that I do reſuſe thee in regard of thy perſon.' And yet (ſaith he) both Iob and Daniell were righ-*

f Et dicitur i poſt ex 4. Reg. cap. 19. Audi eū quoque dicentem, Protegam hanc ciuitatem propter me, & propter Dauid ſeruum meum. Sed quando? Tempore Ezechie qui erat iuſtus &c.

g Et in fine eiusdē p. 143. Audi Deū dicentē de amicis Iobis. Et orabit, inquit, pro vobis, & demitteret vobis peccatum quoniā peccarēt quidem, ſed nō magnū admiſerāt peccatū. Sed hic ipſe iuſtus qui per precēs the ſeruauit ſuos amicos in tēpore Iudaico, non potuit ſeruare Iudaeos perſeſtites. Et videt ſciās, audi Deū dicentē per Prophetā, Si ſteterit Noe, & Iob, & Daniell, non erigēt filios ſuos & filias.

h Itē p. 141. Si ſteterit Moſes, &c. qui dixit, Si dimittas quidē peccatū, dimitte: ſin nūc me quoque dele. Si hic ego nūc eſſet, & hec diceret nō impetraret. Et ſi caruiſſet Samuel, &c. Si itli ego ſteterim, nō ſi poſſet ē-

i Sequitur immediatē. Et dicit de Noe, Iuſtus perfectus in generatione ſua. Et de Iob, Intereſcentibus iuſtus, verus, pius.

teous men, blamelesse, vnrreproachable and full of pietie, &c. that is as much to say, as Saints. Now if my Lord of *Eureux* replie, but but to what purpose serueth it against inuocation of Saints departed, to bring forth an instance of *Chrysostomes* wordes that are spoken of Saints liuing? Truly he might haue had farre greater reason to haue spoken the wordes which he did speake of prayers vnto Saints dead, then vnto Saints liuing, for these are founded in commandement, example and promise; the other haue no commandement at all: And this is more likely, because the abuse which is reprehended in these, would haue fitted the other a great deale better. At length *Chrysostome* concludeth his Homelic, with these words.^k *And therefore deare brethren, knowing these things, let vs not despise the prayers of Saints, and yet for all that, let vs not altogether repose our selues vpon them, lest in time to come we do become laxie and idle, and so suffer our selues vpon the sudden to be taken as it were in an ambush: partly also, because we should not hazard our selues the leeing of a greater matter* (to wit, the assistance of the praiers of the saints or faithfull.) *But let vs exhort them to pray and stretch out their hands for vs,* (note the word *exhort*, which cannot be vnderstood but of the liuing) *and let vs also follow and embrace vertue.* Well then there is mention of the Saints in the conclusion as well as in the premises, of the faithfull praying for *S. Paul* and *S. Peter*, &c. In summe, of vs here beneath praying one for another: for else how should the conclusion be inferred but of the premises? and so consequently how farre is he from willing vs to cal vpon saints departed, or to trust in their merites? Now if my lords the Commissioners had had so much leisure as to haue read ouer all the place of *Chrysostome* at length, as my Lord of *Plesse* did instantly require them to do, would they haue arrested on those words which my Lord of *Eureux* vrged: *Iob in tempore Iudaico non potuit seruare Iudeos pereuntes: Iob in the time of the Iewes was not able to saue the Iewes from perishing.* Would they not rather haue obserued out of the words following, that he makes an allusion vnto the the place in *Ieremy*: *If Noah, Daniel, and Iob, &c.* and would they haue seene afterwards that these words, *Si steterint*, doe signifie if they were in thy place, *o Ieremy*, when he saith, *Si steteris Moses primus legislator, &c.* Again, *si hic ergo nunc esset*

k *Moe.* Cum hac ergo sciamus, neque preces sanctorum contemnamus, neque totum in eas edijciamus, cum ne pergrimus & socordes, temere & insidijs circumueniamur, tum ne a magno lucro excidamus: sed & hortemur ad orandum, & ad manus pro nobis porrigendas: & ipsi virtute sedemur.

In 1. pag. 1414

offet, & firrmy Samuel. &c. If Moses the first Law-giner, &c. To conclude, if he were here, &c. Moreover, if Samuel were here, that is to say, in that place where thou art now : and so consequently, would they haue iudged thinke you, that Chrysostome in this place speakes of praiers vnto Saintes after they are departed in this life?

The 4. place of S. Chrysostome vpon S. Matthew.

Here followed an other place of the same matter, taken out of the 74. page, l. 16. where my Lord of Plesse said as foloweth: *Chrysostome bestirreth himself after he had taken vpon him to roote out this abuse, so carefull was he to take all manner of occasions to overthrow the grounds and foundatison thereof, that is to say, of the abuse of praier vnto saintes deceased, founded vpon the pretended merites of other men. He did well see (saith he) that the people thought more vpon being holpen by the suffrages and paires of others, then vpon correcting and mending their wicked and sinfull limes: and therefore he doth as it were fight against this opinion, to wit, that we should not repose our selues vpon anie other whatsoeuer he be: but saith Chrysostome, we are surer to obtaine what we desire by our owne praers, then by other mens: And God is not vsed to grant our saluation at the request of another, so soon as he would do if we do pray our selues, for thus had he pittie of the woman of Canaan, thus did he giue faith vnto the Harlot, and Paradise vnto the Thiefe, being not moued vnto compassion by other mens intercession, without either Aduocate or Mediatour, &c. Against which place my Lord of Eureux proposed a great fault by way of omission, that is to saie, that my Lord of Plesse had omitted the words following. Neither is this spokē of vs as if we did deny that we ought not at al to pray vnto saintes, but to the end that we should not waxe idle and slouthfull, or fall asleepe, and be cleane dulle, and then commit ouer the whole managing of our affaires vnto other mē. Where by the way we may note, that the copie which Kemnissius cited, had these wordes: Non quod nege-*

Hom. 5. 3. l. c. 13
edit. 1. p. 534. l. 16.
ed. 2. p. 537
l. 1. ed. 3. p. 507
l. 5. 17.

l. Chrysostom p.
56. ed. Bas. apud
Froben. 1559. Et
hæc non eo di-
cimus vt suppli-
candum esse sã-
ctis negemus,
sed ne torpea-
mus neue lupi-
ni ipsi & dormi-
entes aliis tantũ
modo nostra cu-
rãda mãmẽmus.

mus, Sanctos orare debere pro peccatoribus, Not that we do deny but Saints may pray for sinners. And so the sence is cleane different, and in this case he needed not to haue been so hastie to haue taxed him for leauing out certaine words, because he could not gaine anie thing thereby. But howsoeuer, let vs take the cōmon reading of these words in this Homilie, and examine whether of the two opinions is more probable, that *Chrysostome* willet vs to pray the Saints liuing to recommend vs in their praier vnto Almighty God, or else to pray vnto the Saintes departed: for if the place were to be vnderstood of them, then my Lord of *Plesse* did not denie the leauing out of the words, and confessed that he had done him wrong: if meant of the other, that is to say of the Saints whilest they are here among vs, what wrong was done, because the matter is plaine, and there can be no controuersie? Now in good truth it is verie euident by the whole course of the Homily, and by all the examples therein alledged, that he speaketh of certaine holy men here beneath making intercession betweene God and vs by their praier, praying for his people, and that it is to be vnderstood of the faithfull praying one for another in a mutuall maner. And so *Chrysostome* sheweth vs in this Homilie, that not so much as the brethre of our Lord and Sauour Iesus Christ according to the flesh, did put any confidence or beleefe in him. Whence he gathereth this conclusion: That it is nothing to touch our Lord in nearenesse of countrey, familie or kindred, if we do not studie to come neare vnto him in godlinesse of life. And therefore he saith these words: "*Let no man hope in any thing, saue in the mercy of God and his owne vertue.* And to this purpose he citeth this text of the Scripture, "*Frater non redimit, redimet homo? One brother shall not redeeme another, and shall one man redeeme another? &c.*" Now, saith he, if *Moses* and *Samuel* were liuing, and should pray for these men, yet would I not heare their prayers. And to make it yet more plaine & cleare, that he speaks it of them, meaning that if they were to returne againe and liue amongst vs: "*Againe if Samuel, saith he, should pray for one that is vnworthy, God would say vnto him straight wayes, weepe not because of Saul: and if a man should happen to pray vncessantly for his sister, he shall heare what was said vnto Moses, &c.* Afterwards it followeth, "*For the prayers and supplications of Saints*

for

m *Mad* p. 54. N. 1.
mo de se despe
ret, &c. nec illa
in re alia spem
suā, quam post
Dei misericordi
am in virtute
sua collocet.
n *Et* mox. Nā &
propheta idip
sum significans
ait, *frater non*
redimit, redi
met homo?
o *Pag.* 55. *Et* *isti*
inquat, Moses
adisset, atq; Sa
mael, tamē so
rum pro uulibus
deprecantiū nō
recipere orā
tionem.
p *Et pauls post.*
si *Samuel* *tristis*
pro aliquo in
digno deprec
tar continuo, ad
ipsam dicit *De*
us, ne lugeas
propter *Saul.*
Sicut *pro* *for*
ore *quispiā in*
competētē or
aturus, audiet
quod *Mos.* &c.
q *Sequitur.* *Ha*
bent enim vni
pro nobis, &
quidem maxi
ma, orationes
supplicationes
que sanctis;
sed tunc cū nos
quoque peccā
tentia egeri
mus, & melio
res reddemus.

for vs, are of great force, but then onely when we repent and mend our sinfull liues. And of what Saintes speaketh he all this while?

Truely that will appeare evidently by the wordes next ensuing.

¶ For euen Moses himselfe, saith he, which deliuered his brother and six hundred armed men from the wrath of God so fiercely bent against them, yet he could not for all that saue his sister, and yet the sinnes were vnequall, for she had spoken iniuriously of Moses; and of the other six, the sinne that was committed by them proceeded of impietie, &c. Therefore it is of Saints liuing, and of the faithfull praying one for anothers sinnes: there follow afterwards manie examples of the same nature: of Samuel praying, and heard for Israel, praying also but not heard for Saul: of Ieremie heard when he praied for some, but not heard when he praied for the people: of Daniel, not heard when he praied for the people, and yet heard when he praied for Barbarians, amongst whom he liued, &c. 'Whereby we learne thus much, that if we be carelesse and negligent, it is not possible for vs to be saued, no not by the merites of other men: but if we liue soberly and righteously, we may be saued by our selues, and sooner by our selues then by any other: for God is willing to pardon vs, not so much in fauor of them which pray for vs as for our owne sakes, to the end that we may vse that libertie which God hath granted vs of calling vpon him in our troubles and aduersities, and labour to amend our wicked liues, whiles we studie to reconcile our selues vnto God, &c. And afterwards he proueth this by exāple of the woman of Canaan, of the Harlot, and the Theefe, 'Whome God pardoned without any patron, mediator, or intercessour for them. And hitherto Chrysostome: and in all these places where haue we so much as one word of inuocation or intercession vnto Saints departed this life, otherwise then of praiers of Saints liuing? And hereupon immediately after do follow those wordes which are called into question, and let vs take them euen as they lie. " Now we do not speake this as if we did denie that praiers were needfull for Saints, but because we should not giue our selues over to too much sloth and idlenesse, and thus taking our quiet rest and sleepe, put over all our busines vnto the trust and labor of other men. So then euerie where as you see,

mediat. Et hæc nō ed dicimus, vt supplicandum esse Sanctis negemus, sed ne torpearum, ne vel supisti ipsi & dormientes alijs, tantummodo nostra curanda mandemus.

¶ Sequitur in me dicit. Na etiam Moyses qui fuit, & exco- ta illa millia ar- matorū à tã di- ra liberauit ita, sorore tam suā nequiuit epipe- re, nō quippe e- rat equale pec- catū: illa enim iniurius de Mo- se fuerat cui dem locuta, ille vero impietas e- rat: quod perpe- trati erat, &c. ¶ Et in fine eius, pa. 55. Equibus protectio reco- let, quod si negli- gētes fuimus ac desides, nec per aliorū quidē poterim meri- ta saluari. Sin vero sobrie age- mus, etiam per nosmetipsos illud valeamus efficiere, & emul- to magis per nos quā per al- ios. Na & deus gratiam non tã alijs rogantibus pro nobis vult donare, quā to- bi: i quo & frua- mur libertate Deum cōpel- landi, & emen- demur, dum ipsi studemus deinde cōiutare. ¶ Sic Chananeā illa aliquādo in- seratus est: sic e- tiā meretrici do- nauit salutē. Sic latronem nullo patrono, nullo mediatore in- tercedente.

¶ Sequitur im-

he speaketh of Saints liuing and not dead : but here my Lord of *Eureux* will object: if this place be vnderstood as you say onely of Saints liuing, why then do you alleage it against inuocation of Saints that are dead? Truly for this reason, because he meant to overthrow all manner of affiance, confidence, or trust which is placed in the merites and holinesse of another, and likewise because as we shewed you before, if so be the case stand so with vs, that we ought not to rest vpon the praiers of them which liue and conuerse here among vs, whose condition we know, and they ours, whom louingly God hath recommended vnto vs, & vs vnto them, certainly there is far lesse cause why we should build vpon their praiers which rest about (as *S. Iohn* saith in the 14. of the *A-pocalypse*) from their labours, and who, as saith *S. Augustine*, doe not meddle or trouble themselves with things that are done here beneath, the measure of whose knowledge is vnknowne vnto vs, as our particular necessities in our seuerall callings are vnknowne vnto them. Otherwise should they not be in steede of gods vnto vs? for which we haue no warrant in the old or new Testament, no commandement, no example, no promise, whereas the praiers of the saints here beneath conuersing among vs, are expressly commanded and daily practised among vs. And yet for all this it was adiudged that these wordes, *Et hac non eo dicimus vt supplicandum Sanctis esse negemus*, I do not speake this as if I did deny that a man should pray vnto Saints, should of right haue bene added, and in conclusion it was said, that this Homilie was to be vnderstood of Saintes departed. And this happened (as my Lord of *Plesse* told them) because they did not reade the whole text at large. But the generall mistaking of this word caried them away so strangely, as if there had bin no mentiō of saints in the works of the fathers, but of them which were dead; as if *charis Dei adgeniculari; Sanctorum vincula deosculari*: to kneele downe before the beloned of God, to kisse the bands of the Saints, in *Tertullian* and a thousand other places of the fathers, could be vnderstood otherwise then of the Saintes conuersant and liuing here beneath amongst vs.

The fift place of S. Hierome vpon Ezechiel in his 4. Booke.

THere followeth the fift place, taken out of S. Hierome vpon Ezechiel, l. 4. c. 14. alleaged by my Lord of *Plesse*, page 583. l. 8. against praiser vnto Saints, in these words, *if there be any confidence to be placed in any one, let vs place our confidence in God alone, for cursed is the man which putteth his trust in men, be they Saints or be they Prophet: in so much that we may not put our trust in Principibus Ecclesiarum, in the chiefe men of the Church, who though they be righteous and iust themselves, yet for all that, all that they can do is to save their own soules and not their sons.* Against this place it was alleaged by my Lord of *Eureux* that these words were crastily omitted, *Si negligentes fuerint: if they be negligent, and so forward to the end of that sentence or clause: which thing my Lord of Plesse confessed verie ingenuously to be true, as he will be readie to do most willingly if the like matter happen.* But his error was (as you may perceiue) in that he trusted the very allegation of the aduersary, for in their ordinarie Glosse vpon this place of Ezechiel, where this place is cited, the very same words are omitted, and as it is to be thought, without any fraud. *It is good (saith he) to trust in the Lord, better then to trust in Princes, not the Princes of this world only, but of the Church also, who although they be iust, yet they shal not be able to deliuer any more then their owne soules, not the soules of their sons and daughters, which they haue spiritually begotten in the church.* And S. Hierome vnderstandeth this place of Ezechiel in the same sense as Chrysostome doth of *Noah, Daniel, and Iob*, if they were to returne againe into this world. Whereupon my Lord of *Eureux* vrged him the second time, why he brought this place against invocation of saints departed, seeing he spake properly of the liuing? Whereunto my Lord of *Plesse* answered as before, adding onely this, that in his Booke of the Masse, where he had occasion to cite this place out of S. Hierome vpon Ezechiel, followed these words, which might

rano, quam considerare in principibus, &c. Non seculi tantum, sed Ecclesiarum, qui si iusti fuerint tantum animas suas liberabant, non filios vel filias, quos in Ecclesia generant.

Lib. 4. c. 14. li. 3.
 de Eu. c. 14. ed. 3.
 p. 583. li. 8. ed. 1.
 p. 626. ed. 3. p.
 502. l. 16.
 a Hiero in Eze-
 chiel l. 4. c. 14. ex
 editione Christ.
 Plantini. 1578.
 Quod si in ali-
 quo fiducia est,
 in solo domino
 cōfidamus. Ma-
 ledictus n. om-
 nis homo qui
 spem habet in
 homine, quāvis
 iustū sint, quā-
 uis Prophete.
 Legim⁹, Nolite
 cōfidere in ho-
 minibus. Et ut-
 rum Bonum est
 cōfidere in do-
 mino quā cō-
 fidere in princi-
 pib⁹. Nō in prin-
 cipibus tantum
 seculi sed & in
 principibus ec-
 clesiarum, qui su-
 as tātō animas,
 si iusti fuerint, li-
 berabant filios
 autem ac filias
 quos in ecclesia
 generant, si fu-
 erint negligentes,
 saluare non
 poterunt.
 b. Hiero in Glos-
 sa ordinar. l. 4. c. 14.
 1590. v. l. 12.
 Ezechiel l. 4. c. 14.
 Non liberant
 filios, iustos, &c.
 c. Bonum est
 cōfidere in do-

*Hierony. in Ep.
ad Galat. d. 2. c. 6.
Obscure licet,
docemur per
hanc sententiā
nouum dogma
quod latitat, dū
in presenti seculi
sumus, sine orationibus,
sine consilijs
inuicem
posse nos coadiuuari.
Cū autē ante
Tribunal
Christi venerimus,
non Iob,
nō Daniel, nec
Noē rogare
posse pro quocūque;
sed vnumquēque portare
onem suam.*

verie we haue satisfied him. And because we should not imagine that he had not anie farther meaning then to speake of the liuing, writing vpon these words of the Epistle to the *Galatians*: *Every one shall beare his owne burthen*, marke his words I pray you, here we learne, although somewhat obscurely, by this little sentence, a new doctrine which is hid frō vs, & that is this, that as long as we are here in this present world, we may be aided by the prayers & counsels one of another: but whē we shall once appeare before the tribunal seat of Christ, neither Iob, nor Daniel, nor Noah, shall be able to pray for any man, but every man must beare his owne burden. When my Lord of *Plesse* would haue more narrowly sifted these words: *Sine orationibus, sine consilijs*, either by prayers or exhortations, the Bishop would not heare on that eare, telling them that there was no more question about this place then about the former, which could not be vnderstood but of the prayers of Saints made in this world, during the time that they are liuing, as is to be proued by the words following, where it is expressly said in the future tense, *liberabunt animas suas*, which cannot possibly be vnderstood of prayers after a man is once dead, and so by a necessarie consequence, are the words next following to be vnderstood *non liberabunt animas filiorum suorum*.

The 6. place was taken out of S. Cyrill of Alexandria.

*Contre Iul. li. 6.
citē 1. 2. de l'Eu.
c. 5. p. 223. l. 5. c.
1. edit. 2. p. 239.
l. 3. ed. 3. p. 159 l.
27.*

THE sixt, was a place of *S. Cyrill of Alexandria* in his 6. booke, which he wrote against *Iulian*, taken out of the 223. pag. and 9. line of my of *Plesse*'s booke, where in his answer to the Emperour *Iulian*, when he reproched him with the honour which the Christians did yeeld vnto the crosse, he told him: *That the Christians did yeeld neither adoration, nor any other reuerence vnto the signe of the Crosse*. It may be that this place was cited too partially on my Lord of *Plesse*'s side in respect of the wordes, but in no wise in respect of the sence. And therefore my Lord of *Eureux* did pretend falshood against this place, grounding his accusation vpon these words, *He answereth*, meaning *Cyrill*, because he did not precisely vse those words in his answer. Herunto my Lord of *Plesse*

Please answered, that it did appeare well enough by the words of his text, that he had no meaning to alleage *Cyrils* owne wordes, but that it was his purpose to gather briefly the summe and sence of that which was contained in a whole sheet of paper by way of abridgement: So that the wordes were spoken indirectly nor directly, and the letters of them were the same with the text, and not such as were vsed in allegations. Therefore we must seeke after the sence, and not consider the words, because as it hath bene oftentimes saide, diuersitie of wordes doe not conclude diuersitie of sence, the sence may be all one, though the words do somewhat differ, and then is there no falsehood. For the sence then, as he reported them, these were *Iulians* words, which he spake vnto the Christians, *"Alas vvhats miserable fooles are you, for sooth you will not vvorship Anculia de celo lapsa, our helmets and boudlers, which fell downe from heauen, and were sent downe from Iupiter for the preservation of our Cite, and yet you can finde in your hearts to vvorship and adore the signe of the Crosse, you will haue that painted vpon your foreheads, & before your doores, &c."* To this what would the Christians haue replied if indeede they had worshipped the wood of the Crosse, but this, We do indeed adore it because it merites adoration, and not *Dulia* onely but *Hyperdulia*, an especiall kinde of seruice, if I may so call it, in so much that we ought to bow our knees vnto it, fall flat vpon our faces vnto the ground, yea and inuocate and call vpon it, as if it were a liuing thing: But what saith *Cyrill* to this? he hath cleane contrarie answered, *"Nay we will shew you very easily, that these wordes proceede of an euill minde, and sanour of extreme ignorance."* And how so I pray you? because they imagined that the Crosse could not be painted, but it must needes straightwayes be worshipped and adored. And therefore he brings them backe againe presently from the Crosse to the partie crucified vpon the Crosse, from the signe to the thing, from the pretended adoration of the wood, vnto the intended mysterie of our redemption, &c. *"Our Lord and Saniour,"* saith he, *might haue made himselfe equall vnto his father, and sate vpon the throne of his Dinitie, neither should it haue bin thought robbérie thus to haue made him*

omnibus mortuus, & excitatus vt à mortis laqueis humanum eriperet genus, &c. Vt spirituales faceret adoratores, mortuūq; faciens in nobis sensum carnis, filios, ætlicheret Dei eos qui in se crediderūt, &c.

a Cyril. Alexav. contra Iulianum lib. 6. f. 134. to 3. Basil. epud Ios. Heruagiu 1566. Et o mittere homines, cum seruatur arma que magnus demisit Iupiter hoc est, pater Martis, pignore dato nouo verbo, sed re, quod ciuitatem nostrā perpetuō protecturus sit, ce statim adorare & colere? & interim crucis lignum adoratis, i. imagines illius in fronte & ante domus pingentes, b Et pauca interuella. Ablo; labore demonstrabimus eiusmodi sermones à rationalis cogitationibus profectos, extremam sapere impietatem. c Sequitur immedat. Nam vnuerforum saluator & dominus, quamuis potuisset in forma cū patre omnibus modis equali agere, & in diuinitatis solo consistere, non rapinam tamen arbitratus est se esse equalē deo sed seipsum humiliauit formā seni accipiens, contemptūque ignominia crucem sustinuit vt corruptionis abolueret potentiam: Vnus pro

selfe equall vnto him: but he did humble himselfe by taking vpon him the forme of a seruant, and despising all manner of shame, euen the shame of the Crosse, that he might abolish corruption, and he alone died and was raised vp againe, for to deliuer mankind out of the snares of death, &c. to the end that he might make vs spirituall adorners. Note the word spirituall, and not adorners of wood and stone, that he might make vs the children of God, by making in vs to die the seuce of the flesh, &c. And of the wood he speaketh thus.

^d This vvhole some peece of vvood, saith he, doth cause vs to remember all these things, and exhort vs as it were, to thinke vpon S. Pauls words: One onely man died for all, because that liuing from henceforward they should not liue any more vnto themselves, but vnto him which died and was raised vp againe from death to life for them. And afterwards: * And would you haue vs, saith he, to cast away this vvood, which brings vs in remembrance of all manner of verine, and that we should let our children and women haue your painted trash to looke vpon? to wit, such as he discoursed a litle before, as were patrones of all vncleannesse and filthinesse. So then you see of adoration or worshipping of the vvood, here is not so much as a word spoken, and yet he had as fit an oportunitie to do it as might be. And indeed, why should these words seem more strange (as my Lord of Plesse the said) in Cyril, then in Minutus Felix, who in expresse termes said as followeth: * We neither worship nor wish for crosses. In Saint Ambrose speaking of Helene the mother of Constantine; * Helene worshipped the king and not the vvood, for so she should haue fallen into the error of the Gentiles, and committed a wicked folly. Especiall there where the question was not of all Crosses, but of the true Crosse. My Lord of Eurenx replied, that those places were to be vnderstood with a distinction of *Doulia* and *Latria*, but my Lord of Plesse maintained it, that this distinction was friuolous and vaine, vnknewne in the Scripture, and vntread of in the fathers, and faulstly thrust vpon S. Augustine, when God wot he neuer knew what it meant. Here my Lord of Eurenx was vnwilling they should proceede anie farther. Lastly, this great Emperor Iulian (for he was greatly pleased to heare his owne commendation) which had bin sometimes a Christian; and knew the mysteries of Christian religion, could not be ignorant of this distinction, neither would he haue obiected

^d *Espeula post.*
Hec omnia recordari nos facit salutare lignum; & suadet vt cogitemus quod sicut dicit diuinus Paulus vnus pro omnibus mortuus est, vt viuētes non vltra sibi ipsis viuānt, sed ei qui pro ipsis mortuus est, & resurrexit.

^e *Et pag. seq. 135*
Vis igitur, vir strenuus, vt lignum quod nos ad recordationem omnis virtutis inducit abijciamus & relinquamus, puerisq; & mulierculis tua proponamus.

^f *Minut. Felix in Oratione, pag. 20*
edit Heidelberg. Lugd. Lu. 1560.
Crucis nec adoramus, nec optamus.

^g *Ambrosius de obitu Theodosii.*
Regem adorauit non lignum vti que, quia hic Gentilis est error & vanitas impiorum.

objected it vnto them if it had not bene true. Here let my Lord of *Eureux* consider with him selfe, what a preiudice he doth vnto the Masse before he is aware. For when Iulian reproched the Christians, that they did not sacrifice at all, saying vnto the thus: *And you the rest which haue no more need of Ierusalem, why do you not fall a sacrificing againe, and find out some new kind of sacrifice?* By this argument he would make vs beleue, that the Christians which liued about this time did not sacrifice at all, that in steed of the Jewish sacrifices from whence they were departed, they had not brought in anie new sacrifice. Surely he (for so we must say with my Lord of *Eureux*) could not forget this ordinarie sacrifice of the Sonne of God, reiterated and repeated euerie day by the priests, if it had bene then in vse in the Church. Here the king himselfe acknowledged, that he could not iustly pretend the crime of falshood against this place, speaking out aloud, that there was good reason on both sides. And so sentence was pronounced by my Lord *Chancellour* onely after this maner; That the verie words were not found in Cyril, giuing vs to vnderstand that neuerthelesse the full sense and meaning of them was there to be found.

h Cyril. Alexan.
contra Iul. lib. 9.
Vos autē inuen
to nono sacrificio
non vltra in
digentes Hieru
salem, quare nō
sacrificatis?

The 7. place of *Petrus Crinitus*.

NEXT after came a place of *Petrus Crinitus* to be examined, whereof my Lord of *Eureux* and his followers had for a long time made such a stirre: the place was taken out of the same place, page 223. line 10. where my Lord of *Plesse* said, citing in the margin *Petrus Crinitus de honesta disciplina, l. 9. c. 9.* That the Emperours *Theodosius* and *Valens* had made an Edict or Proclamation in these words: *"Forasmuch as we haue a diligent care in all things to maintaine the Religion of the most high God, therefore we suffer no man to fashion, to grane, or to paint the image of our Saviour Christ, either in colours or in stone, or in any other kind of mettall or matter. But where soeuer any such image shall be found, we command it to be taken downe, assuring our subiectes that we wil most strictly punish all such, as shall presume to attempt*

L. 2. de Ed. c. 3.
c. 1. p. 2. l. 10.
c. 1. p. 39. l. 35.
c. 1. p. 49. l. 29.
a *Petr. Crinitus*,
lib. 9. de honesta
discip. c. 9. Lugd.
ap. Sebast. Gryp.
1543. Cum sit
nobis curadili
gens in rebus
omnibus super
numinis reli
gione tueri, sig
num saluatoris
Christi nemini
quidem conce
dimus colori
bus, lapide, ali
ue materia fin
gere, inculpe
re, aut pingere. Sed quodcumq; reperitur tolli iubemus, grauissima pena eos mulctando, qui contrarium

re, aut pingere. Sed quodcumq; reperitur tolli iubemus, grauissima pena eos mulctando, qui contrarium decretis nostris & imperio quicquam tentauerint.

any thing contrary to our Decree and commandement. My Lord of *Enzeux* pretended falsitie, in that, said he, this law is read otherwise then in the Code, to wit, that there they were forbidden to paint or graue the crosse on the earth, *humis*, in which word alone consisted the force & strength of that law. My Lord of *Plesse* answered, that hee could not touch him with falsification in that place, because he had faithfully reported it as he had read it before in *Crinitus*, & that *Crinitus* had taken it *Ex libris Augustalibus*, out of the imperial books, which it may be, not vnlikely were differing frō the vulgar & cōmō books & it may be of the cōmō books there were diuers copies & diuers readings. To that he cited *Valēs* & *Theodosius*, which reigned not together at one time, and so in a manner confounds both their edicts in one. That these wordes in *Crinitus*, *Nemini concedimus coloribus, lapide, aliāue materia fingere, insculpere, aut pingere*, could not possibly by anie manner of meanes come in fitly in steed of those of the Code, ^b l. 1. *T. u. 7.* where we reade thus, *Nemini licere, vel in solo, vel in silice, vel in marmoribus humi positis insculpere, vel pingere*, too farre differing in letters, syllables, and composition, that they should spring and be corrupted one out of the other. On the other side, that it is far more likely, that whereas superstition did increase in the church in the time of *Iustinian*, that *Trebonian* did accommodate and fit the law of *Valens* or *Theodosius* vnto his time, by adding the word *humis*, on the ground, which thing the learned *Cuiacius*, and after him diuers Lawyers had obserued and noted to haue happened in manie lawes. *Cuiacius* in the beginning of the Paratitles to the Digeste hath these words: *The Emperour Iustinian would that the Digestes of the ancient law should be called after his name, being made by authoritie and fitted vnto his time, chaunging oftentimes the writings of the ancient Lawyers, & turning them now and then cleane upside downe, whose names notwithstanding he doth still retaine, and only their names many times: for in that which followeth after them, there is not so much as a word of their writings, or which is more, of their meanings.* And likewise in his preface to the Paratitles of the Code, he speaketh the selfe same wordes of *Iustinians* Code which was compounded and made of the *Gregorian*, *Hermogenian*, and *Theodosian* Code, where he had as *Cuiacius* reporteth, changed, mangled, taken awaie, and added much

b L. vi. nemini.
sic. sig. salu. etc.

c De suo nom.
vult appellari
Iustinianus di-
gesta Iuris vete-
ris, sua autori-
tate composita
& ad suā aetate
accommodata,
cum latis sepe
contortisq; ve-
terū Iuris aucto-
rū scriptis, quo-
rū tamē nomina
vbique præcendit
& ea quidē non
viquā sola, licet
ex mēte sermo-
nēue subsequa-
tur nihil, vt cum
de indebito de
probo: & plerūq;
alij locis.

much of his owne to apply it to the vse of his time, which may be easily verified by comparing Iustinians Code with Theodosius, from whom Iustinian borrowed the greatest part of his: for you shall find that there is a wonderfull great difference betweene them. In a word, it is a thing generally granted by confession of al the learned men of this time, whereof we haue an euident and plaine testimonie in the matter of the Crosse, for whereas the punishment of the Crosse was forbidden by all the Emperours that were Christians: whersoever the Romane lawes had it *Crucem*, Trebonian set it downe in his lawes *furcam*. And of this sort doubtlesse there may be infinite examples alleaged. Furthermore why should this law seeme more strange then the 36. Canon of the Councell of Eliberis: *We thinke it good there be no picture in the churches: lest the thing that is honoured or adored, be painted on the walles.* For my Lord of Plesse reasoned thus, out of this place; if the Crosse or the crucifix were adored, then they were painted in the churches; or if they were painted, then they were not adored: one of these two things must necessarily follow. My Lord of Eurenx replied vpon this last Canon, that it was otherwise to be vnderstood, that they should not be painted vpon walles, but in little tables from the wall, and so to be hanged vp or taken down as occasion should serue: and that this was the custome obserued within the Diocesse of Eliberis in Spaine. Let the Reader iudge whether this be true or no, by the words in the Canon, *Picturas in Ecclesiis esse non debere.* For it is a question, that there were no pictures at all in Churches, neither painted nor hanging in tables, as they would haue them: and so hath all antiquitie hitherto vnderstood it. Right so did our countriman Agobardus Bishop of Lions conceiue it, who wrate about the yeare of our Lord 800. *When we see Angels painted with wings, the Apostles preaching, and Martyrs suffering cruell torments, we ought not looke for any succor or helpe from those images which we see, because they can do vs neither good nor harme: and therefore to roote out this superstition out of our minds, the auncient fathers professors of the true religion, haue very well ordained, that there should be no pictures in the Church, lest that which is serued and adored should be painted on the wall: citing the wordes of the Councell.* Notwithstanding all this, my Lord of Eurenx

c. Conc. Elib. c. 36
Placuit picturas in Ecclesiis esse non debere, ne quod adoratur, in parietibus depingatur.

d. Agobardus Episc. Lugdunensis contra sortum superstitionem quae picturis et imaginibus sanctorum ad rationis obsequium deferendum putatur. Qui liber manuscriptus extat in Biblioth. S. Victoris. Si uiderimus pennatos Angelos pictos, predicatorum Apostolos, martyres tormentis patientes, nullum ab imaginibus, quas aspicimus, auxilium sperare debemus, quia nec bene nec male possunt facere. Recte enim ad eiusmodi euacuandum superstitionem, ab Orthodoxis patribus definitum est: Picturas in Ecclesia fieri non debere, ne quod colitur exadoratur in parietibus depingatur.

was verie impatient & out of quiet, fearing lest this place which he had made so great account of, should not be condemned of falsitie, importuning my Lords the Commissioners, aswell with his hands as with his words to the contrarie: but in the ende sentence was pronounced by my Lord Channellour, *That this place of Crinitus was truly alleaged by my Lord of Plesse, but that Crinitus was deceived.*

The 8. place of S. Bernard.

Ep. 174. cité li 3
de l'Ép. c. 15. e.
1. p. 604. li 9. c. 3
p. 648. lig. 24. ed
3. p. 531. lig. 12.

THe 8. place was taken out of *S. Bernard*, in his 174. Epistle which he wrate vnto the Canons of Lions, and alleaged by my Lord of *Plesse*, page 604. l. 9. where he intreateth of the conception of the Virgin *Marie*. Out of this Epistle, against the false honours which are vntuly ascribed vnto the blessed Virgine, he gathered these words, *She hath no need to haue false honors heaped vpon her, where she hath true of her owne. This were not the way to honour her, but to dishonour her, and take away all honour from her. The feast of the Conception of our Lady was neuer well instituted yet.* These propositions my Lord of *Plesse* gathered out of sundrie places of this Epistle. Against which my Lord of *Enreux* pretended falsitie, for because (said he) my Lord of *Plesse* had omitted the words which came in the midst betweene two clausies, *Magnifica gratia inuentricem; mediatricem salutis, restauratricem seculorum: Magnifie her that is inuentresse of grace, mediatresse of health, and restorer of ages and times, &c.* My lord of *Plesse* maintained it, that in this allegation there was neither deceit vsed, nor omission of anie word necessarie: no fraud or deceit, because he doth not dissemble the praises which *S. Bernard* ascribeth vnto the holy Virgine, for it followeth by and by after: *That elsewhere S. Bernard doth helpe prettily well to aduance and set forward this abuse in these words, Thou hast a man sure accessse vnto God, where the mother stands before her sonne, and the sonne before his father: the mother shewes her sonne her breast and her paps, the Sonne shewes his father his side and his wounds, &c.* What could my Lord of *Plesse* haue spoken more gently and plainly? And are not these words more fauourable in their

their behalves, then those which my Lord of *Eureux* pretended to haue bene left out, *Mediatricem salutis*, *Mediatresse of saluation*, which cannot be defended, but in this sence, as the blessed Virgine is the instrument and meanes whereby saluation is conueyed and brought vnto vs. There could be no laming of the sence by leauing out any necessarie words; for the sentences are distinguished with great letters, and which is more, that which concerns the conception repeated in diuerse places both before and behind; That wherewith the allegation beginneth, *She hath no need of false honours*, &c. Here was no fault on my Lord of *Plesse* side, vnlesse it were against himselfe, in that he did not speake so much as he might of this matter, because his desire was to be brieft. S. Bernard speakes thus vnto the Chanons of Lions: *We can but maruell what is come into some mens heads, that they should seeke to change this good colour, by bringing in* (note these words, because they are spoken of the Conception) *a new feast, which is vnknewne in the ceremonies and rites of the Church, neither approued vnto vs by reason, or recommended vnto vs by auncient tradition? And shall we say that we are more learned and more deuout then the auncient fathers were? Shall we presume and be so bold as to aduenture vpon all those things which in these cases are not matters of so small importance, that their diligences would haue omitted them, if that they had not bene to be omitted. But peraduenture you will say, O, but we must honour the mother of our Lord. You say well; but the honor which is due vnto a Queene must be performed with iudgement: This virgine Queene* (note the wordes in respect of the vndue honours ascribed vnto her) *hath no need of false honours, abounding plentifully as she doth with true titles of honours.* In which words we are to obserue the two periods cited by my Lord of *Plesse*, both that which concerns her conception, and that which intreateth of the false honors attributed vnto the virgine Marie, which follow immediarly one after another in the same place: so that he was not bound to bring in those words which follow a great way after, *Magnifica gratia inuentricem*, &c. For what was his purpose, thinke you, to quote the whole Epistle? No by no meanes, but to set downe all the reasons, by the which it appeared that they had no reason which were the first authours of this feast, which Saint Bernard

a Bernard. Epi.
174. edit. Paris.
fens. apud Gm.
1161. 1566. Mi.
ramur satis quid
visu fuerit hoc
tempore quibus-
da vestrum vo-
luisse mutare
colore optimi,
noua inducendo
celebritatem,
qua ritus Eccle-
sia nescit, non
probat ratio, non
commendat an-
tiqua traditio.
Nunquid patri-
bus doctores
aut deuotiores
sumus? periculo
se premitimus
quicquid ipsorum
in talibus prudē-
tia prætulerit.
Nec verò id tale
est quod nisi pre-
tereādū fuerit,
parum quieuit
omnino dilige-
tia prætensisse.
At valde hono-
randa es, inquit
mater Domini.
Bene admones,
sed honor Regi-
næ iudiciū dili-
git. Virgo regia
talisono eget ho-
nore, veris cu-
mulata honorū
titulis, &c.

b *Ibidem*, sub finē
 p. a. Dico glorio-
 sam de spiritu S.
 concepit, non
 autē & concep-
 tam fuisse: co-
 peperit virgi-
 nem, non tamē
 & partū a vir-
 gine. Alioquin
 ubi erit prae-
 rogativa matris
 Domini, &c. Nō
 est hoc vigne
 honorare, sed
 honorare de-
 re, &c.
 c *Es paulo post.*
 Cum hac ita se
 habeant, quēnā-
 iam erit scilicet
 iam concepti
 omib; quo pacto,
 inquam, aut sa-
 ctus asseretur
 conceptus, qui
 de spiritu S. non
 est, nec dicam de
 peccato est: aut
 festus habebi-
 tur qui minimē
 sanctus est? Li-
 benter gloriosa
 hoc honore ca-
 rebit, q. o. vel
 peccati hono-
 rari, vel falsa iu-
 dici videtur sa-
 ctitas. Alioquin
 nulla eius ratio
 placebit contra
 Ecclesiae ritum
 presumpta no-
 mitas, mater te-
 meritatis, soror
 superstitionis,
 filia leuitatus.

prosecuteth in a long discourse, repeating & redoubling the very
 same words towards the conclusion, which he had cited in the
 verie first entrance into his Preface. *I say*, saith he, *that the glo-*
rious and blessed Virgine hath conceived by the holy Ghost, not that
she was conceived: that she brought forth being still a virgin, not
that she was brought forth of a virgin. Otherwise what prerogative
had the mother of our Lord, &c? This were not to honour the vir-
 gin, but rather to decrease and diminish her honour. &c. And ther-
 fore, saith he, *things standing as they do, what reason is there why*
we should celebrate the feast of the conception? how can we truly
affirme that the conception is holy, which is not of the holy Ghost,
not to say that it is of sinne? Or how can we hallow this conception,
wheras it hath no holines in it? Truly the virgin Mary for her part
will be willing to spare that honour which shal either cause sinne to
be honoured, or false holnesse to be brought in. Otherwise out of
doubt no newnesse presumed vpon without reason, against the cus-
stome of the Church, can be well pleasing vnto her; as being mo-
ther of rashnesse, sister vnto superstition, and daughter of incon-
stancie, &c. Afterwards he referres the matter vnto the decision
 of the Church of Rome, a thing impertinent vnto our purpose.
 And now we appeale vnto anie honest mans iudgement, whe-
 ther there were any exceptions to be taken against this place, and
 yet behold sentence was pronounced against my L. of *Plesse*, to
 satisfie the Bishops importunitie. after this maner, *That it had*
bene good if he had distinguished the two places of Saint Bernard
which were taken out of the same booke (that is to say, out of the
saine Epistle, by an & cetera) which notwithstanding, though
repeated in diuerse places, do follow one another immediately.

The 9. place of Theodoret.

In Psa. 115. citē
 lib. 2. de l' Euch.
 c. 1. ed. 1. p. 218.
 1.9. ed. 2. p. 234.
 21. ed. 3. p. 194.
 l. 23.

THE 9. & last place was take out of *Theodoret*, vpon the 115
 Psalm, alleaged by my Lord of *Plesse*, page 218. l. 9. in these
 words, *God* (saith he) *makes what pleaseth him, but images are*
made euen as it pleaseth men: they haue the places and receptacles
of sence, but they haue no sence as all in them, yea lesse then fleas or
flies, pinnases, or any other litle vermin; & it is the iust iudgement of
 God

God that they which adore them, should be deprived of their indig-
nities, & use both reason & sense. My Lord of Plessé chose the most
substantiall clauses out of Theodoret writing vpon this Psalm: whereunto my Lord of Enreux pretended falsehood in two re-
spects; the one in respect of the translation, because he rendred the
worde *Simulachra*; εἰδωλα, by images, he would haue had it
translated idols. The other in regard of leauing out these words,
à *Gentibus culta*, adored or worshipped of the Gentiles: Which
words did serue to distinguish them from the images of the Chri-
stians. To the first my Lord of Plessé answered, that these words,
Idola, Simulachra, Imagines, are read ordinarily one for another:
which my Lord of Plessé offered to proue: for indeed in *Esaie* the
40. chapter where the old Interpreter hath it, *Simulachrum*, the
seuentie interpreters read εἰδωλα. Image. And in the 4. chapter of
Deutoronomie the old interpreter translateth the Hebrew word
Semel, *Imaginem*, the Septuagint εἰδωλα, where the olde in-
terpreter translates it in the 2. of *Chronicles*, chap. 33. *Simula-
chrum*, the Septuagint λατρίδον, and in the first of the *Romanes*,
where S. Paul hath it εἰδωλα, Lombard, Caietan, Stapulensis, Ovi-
rius, &c. haue translated it *Simulachrum*. So that they be indiffe-
rently vsed in the scripture. And as for the fathers, Iustin Martyr
saith, *That God hath forbidden vs by Moses to make any image or
likenesse of any thing*, where the Septuagint haue it εἰδωλον, he
saith, εἰδωλα. Tertullian; εἰδος in Greeke signifieth a forme or fi-
gure from whence cometh the diminutive εἰδωλον: which we in-
terprete a lesser forme or figure: Wherefore euery forme or euery
little forme, ought to be called [Idolum.] From thence cometh
the word idolatrie, which is all manner of honor and seruice which
is made [circa omne idolum] about any forme or figure. Again, you
which worship stones, and make images of gold and silver, of wood
and stone, &c. And again, Their images are idols (speaking of the
Gentiles:) the consecration of images is flat idolatrie. Minutius Fe-
lix being reproched by the Pagan Celsus, that the christiāns had no
images, Who doubteth, saith he, but that the Pagans do adresse
their prayers vnto Images consecrated of men; and so honour them
in publike with a religious seruice? And three lines after notwith-
standing, he calleth them [simulachres] If a man could imagine
indueat tormentis quibus, & quibus machinis simulacrum omne formetur, tubescet, &c.

A Iust Martyr in
Typphone p. 251.
ed. Hæron (Com-
mel. Gra. La qui
per Mose scribit
ἰστέ εἰδωλα, ἡ-
τις εἰς εἰς, ne
qua emulo si-
erit vel imago
vel similitudo,
neq; eest quæ
in celo sit, &c.
b Tertullianus de
Idolatria c. 3.
Ex edit. Pamely.
Ad hoc necessa-
ria est vocabuli
interpretatio
εἰδος. Grece for-
mā sonat ab eo
per diminutio-
nē εἰδωλον, de-
ductū, æquē ap-
ud nos formul-
am fecit. Igitur
omnis forma vel
formulo, Idoli
se cici exposcit,
inde idolatria
omnis circa om-
ne idolum fa-
mulatus & ser-
uitus.
c Ecce 4. Qui
seruitis lapidi-
bus, & qui ima-
gines facitis au-
reas & argen-
tas, & ligneas, &
lapideas.
d Item. Eorum
imagines idola,
imaginum con-
secratio Idolot-
latia.
e Minut. Felix.
pa. 55. ed. Heidel-
berg. Quis dubi-
tat horum ima-
gines consecra-
tas vulgus o-
rare & publicè
colere.
f Max. Quod si
in animum quis

what engines, what trickes and deuises they haue to make every image, &c. Herehence it is that *Isidore* vnderstood it no otherwise then we do. *Simulachra*, saith he, *a similitudine nuncupata, eo quod manu artificis ex lapide aliãe materia eorum vultus imitantur, in quorum honorem finguntur*; *Simulachra* (saith he) are so called [*a similitudine*] because of their resemblance or likenesse, for the hand of the artificer that frameth them either in stone or any other matter, resembleth and counterfeuteth their countenances and visages, in honour of whom those pictures are drawne. So likewise

euen among the Schoolmen *Thomas* saith, *Simulachrum* is that thing which is made in the resemblance or likenesse of anie natural thing. And *Durand*, *The immoderate vse of idols is to be reprobued, or moderate and sober vse of the to be approued*, of them, that is to say, of Images. And in the same chapter after he had alleaged the words of the Scripture, *Non facies idolum, thou shalt not make any idole: Et Simulachra Gentium argentum & aurum, The images of the Gentiles are gold and siluer, &c.* By these authorities, saith he, *the immoderate and excessive vse of Images is forbidden, &c.* *Holcot* in like maner being to expound a place in the book of *Wisedome*, the 13. chapter, against idolaters, *The holy Spirit beginneth in this place to condemne Idolaters, which honour and serue artificiall images.* Again, *Thou shalt not make any image, &c.* translating the word *eidwolon* by the word *Image*. So new and strange it was to heare of the distinction betweene an idoll and an image, that euen Pope Pius the fift, which liued in our time, in his exposition vpon the Decalogue or ten Commandements confounds them in these words, *We reade in the scriptures how that by Gods commandement there were made [simulachra & images] as of the Cherubims, of the Braſen ſerpent, &c.* Against all these authorities which my Lord of *Pleſſe* was about alleage vnto my lord of *Ewreux*, he brought to help him *Henrie Stephens Theſaurus*, (and he should haue done wel to haue ioyned *Calepine* with him :) against whom a man might with farre greater reason oppose the old Glosses, *Simulachrũ, ἀπεικόνισμα, εἰδωλόν, ἔκδορον, the similitudo of a thing, an image, idoll or statue.* Where all these words are ioyned together, as if they were Synonimaes. And so much be spoken concerning the pretended falsitie in translation.

The

Isidore Originũ
lib. 8. cap. 8.

h Thomas in 1. ad
Corinth. cap. 8.
lect. 1. *Simula-*
crũ quod ad si-
militudine ali-
cuius rei natu-
ralis fit.

i Durand. lib. 1. c. 3.
in ſumario. art. 4.
Idolorũ immo-
dicus vius re-
probatur, mo-
dicus probatur.
k *Id. lib. 1. c. 3.* Ex
his & ſimilibus
authoritatibus
reprobatur ni-
mius imaginum
vius.

l Holcot in lib. Sa-
pient. lect. 157 in
ver. 10. cap. 13.
In hac parte
ſpiritus ſ. confe-
quenter aggre-
ditur reprobare
Idololatrã qui
colunt Imagi-
nes & artificia-
les figuras.

m Id. Exo. 20. di-
citur. Nũ facies
tibi Imaginem,
neque villam ſi-
militudinem.

n Pius Quintus
in Explica. decal-
ogi. præcepto 2.
In Scripturis
iuffu Dei ſimula-
cra & imagi-
nes efficit legi-
mus, Cherubim
ſerpentis &c.

The second thing which he found fault with, was the leaving out of these words, *a Gentibus culta, adored or worshipped of the Gentiles*. My Lord of *Plesses* answer was, that they were supplied or implied elsewhere of themselves, for the Psalm was directed against the idolles or images of the Gentiles, and what neede was there to inferre those words to distinguish them from the images of the Christians, seeing at that time (as is proued verie sufficiently) they had no images at all. And yet this hindered not, but that this Psalm, and this text of this Psalm, might be fitly applied and brought against the images of Christians, as well as they might haue bene and were allaged in the old Testament against the images of the Iewes, when they turned away from God to commit idolatrie, imitating herein the Pagans. And indeed the arguments did full well agree which were brought against both, to be wrought and made, and yet not to be able to worke or do any thing, to receiue their honour according to the colour and mettall or stuffe wherof they are made, and their forme at the hands and will of the painter, to haue the habitations and places of sence, and yet for all that to be themselves insensible, &c. My lord of *Eureux* replied, that the images of the Pagans were inhabited by deuils: which my lord of *Plesses* yeelded to be true in some few of them, but this seldome times happened, and was ordinarily and for the most part otherwise. My lord of *Eureux* replied again vpon this, that both at this time & before, the Christians had images, witnesse Theodoret^o in his historie of the holy fathers, that at Rome *Simion* surnamed *Serlites*, was so famous, that in the porches of all their shoppes they set vp little images vnto him, hoping for great succour and help by them: and this was verie plausible at the first. Again let the reader note the words of the author, *Aians, it is reported*. And againe, *in the porches of their shoppes*, not of their churches. And afterwards, *posuerunt, they set vp*: who? the vulgar sort, not the church. And which is more the al this, that these honors which they did attribute vnto him, were so vnpleasing vnto him, that he determined to cause this high colonne to be built, vpon the top whereof he meant to end his life, by this meanes to withdraw himselfe from the world. At length sentence was pronounced by my lord Chauncellour, *that this place of Theodores could not be understood but of the idols of*

*o Theo. in sancto-
rum patrum hist.
li. 26 pa. 328. 10.
2. Celan. apud 10.
Byrk. 1567. Auit
n. Romæ, quæ
est longè maxi-
ma, eum fuisse a
deo omnium ser-
mone celebra-
tū, ut in officina
rū omnibus ve-
stibulis & portu-
cibus ei prauas
posuerint ima-
gines, hinc sibi
presidiū & tute-
lā parantes. Cū
ergo venissent
innumerabiles;
conabantur au-
tem omnes cō-
tredare. Et ex-
pelliceis illis ve-
stibus aliquam
percipere bene-
dictionem; pri-
mū quidem ab-
surdū & alienū
existimas tam
insignē sibi ha-
beri honorem,
deinde etiam re-
agrē ferens ve-
nimis laboriosā
machinatus est
illam in colum-
nationē: pri-
mū quidem iu-
bēs edificari sex
cubitū, deinde
duodecim.
postea autē vi-
ginti duorū, &c.*

the Gentiles, and no way touched the images of the Christians, as it appeared by these words, *à Gentibus culta, & quasi Gentibus adorantur*, which were omitted. Now if a man should aske any Divine vpon his conscience, would he not say that these wordes did not hinder them, but that by a kind of analogie they may be verie well alleaged against the images of the Christians?

THVS were these nine places examined, and no more, because it was now verie late: where it was easie to be seene, that *Monsieur du Plessis* who had done his endeouour in the discussing of these former, seeing himselfe discountenanced by the kings presence (whose religion he couertly impugned) and grieved at the applause which approued whatsoeuer his aduersarie spake, finding that they would not giue the Commissioners leysure to reade and consider the places, and perceiuing also manifestly, by all countenances and circumstances, that whatsoeuer he should do, this action was plotted to his disadvantage, did in the end bend his full course to bring the more force to this conflict, although verie vnprofitably employed, prouing it lost labour to haue with such vehemencie defended that truth, whose condemnation was alreadie ticketed on the bag. Yet notwithstanding he had thereto prepared himselfe, by a determined late watching that night (though with losse of rest the night going before) to haue continued the conference the next morning, had not God sent him the same night a great scowring, accompanied with extraordinary vomites, and not without a feauer. Vpon which accident *Monsieur de la Riviere* the Kings chiefe Physitian aduised him to seeke some speedie remedie. Wherefore *M. du Plessis* most humbly besought his Maiestie to hold him excused during his sicknesse. Whereupon the next day were dismissed *Monsieur de Thou, Pitou, Casanbon, and Martin*.

Let those who haue seene the writing of the Bishop of *Euveux*; those which haue heard him talke in assemblies, now say whether he hath brought forth any thing answerable, either to their conceipt or to his owne words; to their hopes or his promises. For where are those grosse, literall, palpable falsifications, easie to be iudged at the first opening of the bookes, and to be descried by the eye alone? Nay where is there one place of all these, where they were not faine to go verie deepe into the meaning of the text,

text, and to diue verie farre into the construction of the law, only to determine a matter of fact? Yet in the meane time, who did not make sure accompt, by these brags, to see Authors falsly alleaged, places forged and counterfeited to deceiue the people? And yet who would doubt, but that these threescore given by him, the force whereof appeared in these nine, were not those wherein he thought to haue found the most aduantage, since he placed them in the head of his battell, since in them he lodged his pretended victorie, which were culled out of fīue thousand and odde, with so great leysure, as wel of his owne labour as of manie others?

Then (to come to the matter without passion) what hath he gotten, nay rather what hath he not lost in sound iudgements, by the examining of these places? For in these nine, where is there one condemned, or to be condemned of falsification? And the omission in some one of a word, for the most part indifferent, what force can it carrie among men of iudgement, against the Authour, against the booke, or against anie part of the booke? But let vs yeeld vnto them what they will desire in these passages (whereof notwithstanding we retaine without contradictiō the best and greatest part) these places sought out here & there, out of ordinarie course, are they able to set vp againe *Transubstantiation*, *Inuocation of Saints*, *Worshipping of Images*, which by a continued course of the whole booke are ouerthrowne, by the authoritie of the Scriptures, the practise of the auncient Church, the consent of the most renowned Fathers? *Scotus*, *Durandus*, and such other, which are not alleaged (as the Lawyers say) but *cumulatiuē*, to giue good measure, which being quite striken out, would not make the booke more weake; and being kept in, make it nothing the stronger, are they those which were looked for at his handes, to raise the Masse vp againe, to proue *Transubstantiation* in the Masse, which notwithstanding was debated, encountred, yea and had bene beaten downe by them, if they had durst teach it? The same may be said of the most part of the rest. Who doth not see then, that there where he would haue made greatest ostentation of his strength, he hath discouered his weaknesse, where he thought to haue obscured the honest and simple dealing of his aduersarie, he hath made it shine

brighter? Surely it may be truly said, that neuer anie booke, either of our or former age, no nor anie coyne in the generall essays, was euer tried with so rigorous a touch. Yet when those which haue bene made drunken with this smoke shal come again to themselues, and that they shall well consider what they haue seene, what they haue done; that those deepe woundes which this pretended Goliath promised to make, are lesse then slight scratches; the blowes of his club lesse then fillips, what haue they gained, saue by their affected reprehension of matters of small importance, to adde more force to the vnfailable truth of our chiefeft, firmeft, and strongest places? What will they iudge (to speake lawyer-like) but that these light exceptions haue strengthened the maine rule? As a worthie man of this age said verie well; That it is no good prouing of a worke, to finde no fault with it: but rather an argument of a superficial view of the outside: but then is the worke approued for good, when one reprehendeth in it all he can, and findeth but litle to reprehend. Should we vndertake to examine with like authoritie and with the same strictnesse, not the bookes of their particular Doctors, but euen their Canon law, euen their Decrees authorised, canonised, and verified by the Popes, where could there escape a distinktion without notorious falshoods, in great number, yea without number? where there would not be found places of the fathers and of the Councils curtailed in their most materiall words, falsified, forged and counterfeited, that they might be applied to the profite, authoritie and doctrine of the Popes? For (to giue some instance thereof) in that famous Councell of Carthage III. where S. Augustine was in person, the third Canon speaketh directly against the vsurpations and encroachings of the Sea of Rome; *Let not the Priestres appeale to foraine iudgement, but to the Primates of their prouinces, as it hath oftentimes bene determined of the Bishops: and let not those which shal appeale to foraine iudgements be receiued of any vnto the Communion of Affrique.* To this Canon placed in the 2^d secōd Decree, q. 6. *Placuit vt Presbyteri*, with what conscience could they adde these words, *Nisi forte Romanam sedem appellauerint, Vnlesse perhaps they appeale to the Sea of Rome*, which vterly ouerthroweth the intent of the Councell? In the 73. Canon it was said; *It hath seemed good that the Priestres, Bishops,*

a *Concil. Carth. 3*
 e. 31. Similiter
 placuit vt Pres-
 byteri & diaconi
 & reliqui inferio-
 res clerici, in ijs
 quas habēt, cau-
 sis, si de propri-
 etatē Episcoporum
 iudicijs querā-
 tur, vicini Epis-
 copos audiant,
 &c. Ne appellēt
 ad iudiciū quod
 est extra mare,
 sed ad primates
 suarū prouinci-
 arū, quæ admo-
 dū & de epis-
 copis sape defini-
 tiū est. Qui autē
 ad transmarina
 iudiciū promo-
 cant, a nullo in
 Africa ad com-
 munionem re-
 cipiantur.

b *C. Plac. 2. q. 6.*
 c *Concil. ciuile.*
 73. Placuit vt
 Presbyteri, epis-
 copi & Diaconi
 proprijs termi-
 nis etiam a suis
 abstinere vori-
 bus: quod nisi
 fecerint Eccle-
 siastico ordine
 moueantur.

shops and Deacons in their turne should abstaine enen from their wines. Whereby it appeared that they were married, kept their wiues with them, notwithstanding their orders, but abtained from them when their turne came to serue, agreeing vnto the Canon of the 6. Councell, With what credit put they it into the Decree^a *C. Placuit, d. 32.* in cutting off these words, *proprijis terminis*, that is, *in the course of their seruice*: which make the whole sence to bring in Celibate in the place of mariage? S. Auguttine also shewing which were the canonically Scriptures, wherunto the faith of Christians should hold it selfe, said, ** Touching the canonically Scriptures receiued in Churches, let them follow the authority of the greatest part of the Churches, amongst which (namely Churches) surely are those, which haue deserved, or had the good hap, to haue Apostolike Seas, & to receiue Epistles (as Rome, Ephesus, Corinth, Thessalonica, &c.) and being once by these catholike Churches receiued, they are to be preferred before those which some of them onely receiue.* With what face could they wrest this place into these words, ** Amongst which assuredly are those which the Apostolike Sea hath deserved to haue, and the other Churches haue by desert, or haue receiued Epistles from it.* And to make S. Auguttine to hold for all the Popes Decretals, whereof he neuer so much as dreamt, euen by quoting this Canon out of Auguttine *de Doctrina Christiana, l. 2.* For their summarie. ** Among the canonically Scriptures are reckened the Decretal Epistles.* These are falsifications truly littoral, right peruetters of the sence, such as the Bishop of *Eureux* promised to shew, but not such as he perfourmed. Of this stampe may we shew them in the Decrees alone, hundreds and millions: and to vse the B. of *Eureux* his owne phrased, all readie told, without amplifying. The like may be shewed in the Maister of the Sentences, which the Schoolmen haue taken for their text to comment on, for the subiect of their studies, corrupting euerie where the places of the fathers, to apply them to the doctrine of his time. Now if in three leaues which the Bishop of *Eureux* hath printed in his whole life, he can not be freed from the like crime, what must there not be in these great volumes?

Thus haue ye the true proceeding and historie of this Conference, which we haue bene constrained to put in writing, because

d. C. Plac. dist. 32.
e. Aug. de doct. Cathol. l. 2. c. 8. In
 Canonibus autē
 scripturis, eccle-
 siarū Catholi-
 carū quamplu-
 riū sequatur au-
 thoritate, inter
 quas sanē illae
 sunt, quae Aposto-
 licae sedes ha-
 bere & epistolas
 accipere merue-
 runt. Tenebri-
 gū hunc modū
 in scripturis Ca-
 nonicis, ut eas
 quae ab omnibus
 accipiuntur Ec-
 clesiarū Catholi-
 cis, praepone-
 eis quas quidā
 nō accipiunt, &c.
 f. In canonibus.
 d. 91. Inter quas
 sanē illae sunt
 quas apostolica
 sedes habere, &
 ab alijs meru-
 erunt accipere
 Epistolas, &c.
 g. In sumario su-
 pra dicti Canonis
 eius dist. 19. In-
 ter Canonicas
 scripturas decre-
 tales Epistolae
 connumerantur.

the people was of the contrarie opinion; vnder colour of a certaine copie of a letter, which hath bene printed hereof, and published abroad, read in their pulpets, and spread about in euerie parish of this kingdome: in so much that *Monsieur du Plessis* comming to Saumur, found about an hundred copies, some printed at Tours, some written out by commandement of some in place of Iustice, by all the Notaries in the towne: whereby the inhabitants began already to mutine one with another. It is therefore but smally to the purpose, that the Bishop of *Eureux* his Flie hath bene taken for an Elephant; it is but an *illusio* which will soone vanish: the truth is able to haue her reuenge in few dayes. But his Maiestie in his wisdom may foresee, that this sparke cast abroad at randon, applied contrary to his meaning by the enemies of quietnesse, do not turne into a flame of sedition among his people. God for his mercie grant he may reigne long, happily and peaceably, to his glorie and the quiet of his kingdome, Amen.

FINIS.



